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A

VOYAGE

TO THE

EAST-INDIES AND CHINA.

Writing paper 164

BRITISH MUSEUM

A

VOYAGE

TO THE

EAST-INDIES AND CHINA;

PERFORMED

BY ORDER OF LEWIS XV.

Between the Years 1774 and 1781.

CONTAINING

A DESCRIPTION OF THE MANNERS, RELIGION, ARTS, AND SCIENCES, OF THE INDIANS, CHINESE, PEGOUINS, AND OF THE ISLANDERS OF MADAGASCAR; ALSO OBSERVATIONS ON THE CAPE OF GOOD HOPE, THE ISLES OF FRANCE AND BOURBON, THE MALDIVIAS, CEYLON, MALACCA, THE PHILLIPPINES, AND MOLUCCAS.

TRANSLATED FROM THE FRENCH OF

MONSIEUR SONNERAT,

Commissary of the Marine, &c. &c.

By FRANCIS MAGNUS.

VOLUME THE SECOND.

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BOOK III.

CHAP. I.

OF THE COAST OF COROMANDEL.

THIS coaſt, as well as that of Malabar, has experienced great revolutions. The ſuperior addreſs of ſome chiefs have raiſed themſelves to ſovereign power, at the expence of their leſs cunning neighbours. Thus, it is not long ſince we have ſeen a French governor, maſter of part of Indoſtan, taking the titles and receiving the honours of a Nabob.

The principal ſettlements of the Europeans on this ſide of the coaſt are Pondicherry and Karikal, belonging to the French. The Engliſh are poſſeſſed of Madras and Cuddalore. The Dutch of Negapatnam, Sadras, and Paliacote;

cote; and the Danes of Tranquebar. There are, beſides, ſeveral conſiderable villages, ſuch as Naour and Portanova, which belong to the princes of the country.

Pondicherry, the capital of the French, formerly rivalled the moſt beautiful cities of India. Entirely deſtroyed by the Engliſh, it has ſince been rebuilt with more taſte; magnificent houſes have roſe on its ruins; the ſtreets were built in ſtraight lines, and planted with trees. The governor's noble palace commands the grand parade, ſurrounded with a double row of trees. The fortifications were not finiſhed when they were demoliſhed by the Engliſh.

Karikal, from its ſituation, is capable of becoming a place of great conſequence. The Indian houſes in Karikal are better built, and with more propriety, than in any other Indian town. The ſtreets are in ſtraight lines, and ſhaded by trees on each ſide. Its vicinity to Tanjore might make it the granary of India: and ſeveral conſiderable villages depend on, and pay tribute to, it. In a word, this French ſettle-

ſettlement, which extends to the river Naour, is the only one that pays its own expences.

Time will increaſe its population, becauſe it is certain that the merchants and Banians of Naour will prefer the protection of the French forts, where they will enjoy the freedom of trade and ſafety of their fortunes. It would be eaſy to dig a harbour in the river, and bring the waters up to the wall of the town. In the neighbouring villages they make linen, but inferior to thoſe of the north, ſuch as handkerchiefs, gingams, and coarſe chintzes; which the Dutch purchaſe for the eaſtern coaſt.

Madras, or Fort St. George, is well fortified; and cannot be taken without a very ſuperior force. The ſame advantage does not attend Cuddalore, as this place is incapable of ſuſtaining any attack; the gates are without defence, and the walls, built of brick and without ditches, diſcover a vaſt circumference, where a few baſtions are ſeen abſolutely unprovided with cannon.

Negapatnam, the capital of the Dutch, is a large city; but, like Cuddalore, is without ditches, and ſurrounded with an indifferent wall, and open to the ſea. The citadel is in the ſouth part, and, though ſmall, appears ſtrong; but it is too near the city. This is the mart of all the Dutch company's manufactures in India, and from whence they are ſhipped off to different ports. It is watered by a pleaſant river, where veſſels of 3 or 400 tons may enter, and remain, with perfect ſecurity in all ſeaſons. The waters of this river have the quality of petrifying crabs: there are many to be ſeen which have undergone this transformation, though ſeldom to be met with whole. The inhabitants collect and make uſe of them as a medicine: pulveriſed, and taken in any liquid, they are ſaid to cure the ſtone; they alſo tell you that the water is clarified and refreſhed when the crabs remain in it any time. The company's garden is out of the town. A ſquare tower is ſeen falling into ruins, and which ſeems to have been very high, ſtill called the China pagoda, becauſe it was built

built by the Chineſe, when they themſelves traded to India.

Sadras is famous for gingams and painted linens; and Paliacote for handkerchiefs.

The inner part of moſt of the cities preſent no other object but ſcattered ruins to the ſight, neither are any traces to be found of the former fame of their inhabitants. Cloſe to the temples, thoſe vaſt monuments of religious grandeur, nothing but houſes in ruins and thatched cottages are to be ſeen, which equally ſerve to ſhelter the rich and the poor.—India will never recover its former ſtate. Wars have depopulated the country, while foreigners have carried off their riches. The preſent poſſeſſor of wealth buries it in the woods, to conceal it from the graſp of the greedy uſurper; and nothing remains to this unfortunate people, but the remembrance of having once been at the ſame time free and opulent.

Fortunes are here expended in building choultries on the roads for the accommodation of travellers, who there find ſhelter from the injuries of the weather. The Indians eſteem

ſuch

ſuch actions as very pleaſing to the gods. The choultries are of Gothic conſtruction; and in the major part no wood is made uſe of: they commonly conſiſt of one large apartment, which ſometimes is divided into two, without either door or window, and entirely open to the ſouth; with a vaulted gallery all around, cloſe to the building, which is always near a wood. All choultries have a tank, and a ſmall pagoda, dedicated to Pollear, that the traveller may perform his prayers and ablutions before he purſues his journey. Hoſpitality extends ſo far in ſome of theſe choultries, as to regale the traveller with congee, a liquor made of rice and water.

In the villages diſtant from Europeans, and the reſidence of Nabobs, the people ſtill preſerve ſome remains of their ancient ſimplicity. The chief is regarded as a common father; no court is to be paid to him; and his pre-eminence conſiſts only in the deciſion of differences. The common lands, whoſe revenues are appropriated for the expences of the villages, alſo pay the public workmen, and entertain

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the poor, and the comedians who paſs through them. The huſbandman who has broke his plough, has only to furniſh the neceſſary materials, and the blackſmith mends it at the expence of the public. When his moſt Chriſtian Majeſty took upon himſelf the adminiſtration of India, the governor of Pondicherry wanted to aboliſh this cuſtom, in order to increaſe the revenue, but he could never carry his point.

The north winds begin to blow on the coaſt of Coromandel in the month of September. October is commonly rainy. In December the north-eaſt winds return with a violence that cauſes a great ſwell in the ſea, and makes the bar very dangerous. The ſoutherly winds begin to re-appear in April; and the land winds, which reign in the months of May and June, are attended with violent ſtorms, which come from the Gauts. In the evening, the ſea-breeze refreſhes the atmoſphere; and, by a ſingular effect, the water is as cold as ice during the land winds, whoſe heat is inſupportable; while it is lukewarm during the freſhneſs of the ſea-breeze.

The

The chain of mountains which paſs by Gingi, as well as the petrifications which are there found, prove that this part of the globe has undergone great revolutions. Thoſe of Trevacarre, a village ſeven leagues from Pondicherry, are not leſs worthy of obſervation.

The mountains are not very lofty, and are formed of a mixture of diſſolved quartz de feldſpath, and ferruginous matter. The waters have hollowed ſeveral very deep grottos at the bottom of the mountains; and their ſhape has been chiefly owing to the Indians hewing columns at certain diſtances, which facilitate the paſſage of the water; and they now ſerve them for pagodas.

It is very extraordinary, that large trees are found petrified by the keen air of theſe barren mountains, ſo deſtitute of ſoil that no blade of graſs could ever take root. The major part of theſe trees are found laid acroſs the length of the channels cauſed by the floods; this mixture of diſſolved quartz de feldſpath, accumulating at the two extremities, hardens in ſuch a manner as to form one maſs of ſtone

ſtone, with the ends of the trees; the middle, ſuſpended in the air, ſerves for a bridge to paſs the channels. This phenomenon ſeems to announce that the earth once covered theſe mountains, and vivified them by vegetation. A terrible convulſion deprived them of their cloathing, and was only checked by theſe barren rocks. By this cataſtrophe they became barren, and are no longer covered with verdure: the trees that adorned them, deprived of the element which nouriſhed them, decayed: but nature has preſerved them to ſhew us monuments of this grand epocha.

The mountains of Gingi are no leſs remarkable: they are compoſed of a chain of large detached rocks, almoſt round, placed one upon another, and ſeem to have been arranged by the hand of man. There is no graſs, or ſhrubs, but in thoſe cavities where earth has been blown by the violence of the wind. Theſe mountains are yet famous from the forts they command; and it is not long ſince they belonged to the French, who were forced to abandon them laſt war.

The inhabitants on the coaſt of Coromandel are called Tamouls; the Europeans improperly name them Malabars. They are black, of a moderate ſtature, and well made; but laſcivious, cowardly, and effeminate. The Moguls keep them in a ſubjection with a facility that proves their want of courage.

The Tamouls are of a gay and lively diſpoſition, fond of diverſions, ſhews, and muſic. No nation can be more temperate. Boiled rice, herbs, greens, milk, and ſome fruits, are their common food. They eat only twice a day; and what is called breakfaſt is nothing but congee, or rice boiled very thin and prepared the preceding night. There are, however, caſts who eat fiſh and mutton; but not for their daily food. At feſtivals, but at no other time, they deviate from the general law of abſtaining from all food that has had life; and it is the Parias alone, who are eſteemed infamous, that eat beef, veal, or buffalo; which is an abomination. They claſs it among the greateſt crimes, and whoever is guilty of it loſes his caſt.

Intox-

Intoxicating liquors are beheld by the Indians with the utmoſt horror; the vileſt caſts alone are guilty of drinking them; and if the others ever err, it is with the greateſt ſecrecy. Theſe people deteſt drunkenneſs, from the ſhameful ſituation it reduces thoſe to who are guilty of it*.

Their feſtivals breathe the frugality, temperance, and ſimplicity of the primitive ages. Biſcuits, milk ſprinkled with ſugar, and cakes baked in butter, or oil, are their moſt exquiſite dainties: water, in common, is their only drink; but when they intend to regale themſelves, they take large draughts of a beverage, compoſed of pepper, tamarind, and onions. Leaves of trees, ingeniouſly ſewed with blades of graſs, ſerves them for diſhes and plates. Their cuſtom is to eat in ſilence, lying on palm mats, or a piece of cloth, taking great care that their ſpittle does

* Strabo relates, that the averſion the Indians always entertained for drunkenneſs was ſo great, that a woman finding a king drunk might kill him, and the next heir to the crown was obliged to reward her by marrying her.

not touch the victuals they are carrying to their mouths, as they would look on ſuch pollution with the greateſt horror.

The dreſs of the Indians is calculated for the country they inhabit. It conſiſts of a piece of cloth tied round the waiſt, and which covers them as far as the knee; another piece, ſeven or eight cubits long, is folded round the body in different ways, without any poſitive faſhion. The head is wrapped in fine muſlin. A great number of Indians, eſpecially the inhabitants on the coaſt, wear a large pair of breeches, or drawers, which deſcend almoſt to the ancle, and a long robe, (in manner of the Moors) of white linen, which is croſſed on the breaſt: the rich commonly wear muſlin, ſometimes embroidered with flowers of gold. A ſcarf called a cumerband, binds and ties it over the hips. The head is covered with a kind of turban, in form of a cap. This dreſs, which is contrary to the ancient cuſtom, was introduced ſince the conqueſt of the Moguls; the Indians are, however, eaſily diſtinguiſhed from

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the Moguls, as the robes of the firſt are croſſed and tied on the left ſide of the breaſt; and thoſe of the Moguls on the right. The greater part have their feet naked. Many wear ſandals; others Morocco ſlippers, of different colours, or embroidered gold or ſilver ſtuffs: the end of the ſlipper terminating in a long crooked point. Their ears are very long, owing to the enormous gold rings they wear. Theſe ear-rings are of an oval form, the middle adorned with a pearl or diamond.

Their habit is ſometimes more ſimple: neither is it uncommon to ſee Indians, whoſe whole dreſs conſiſts of a piece of cloth ſufficient to cover their nudities.

Their women are generally of ſmall ſtature, commonly ugly, ſlovenly, and diſguſting; excepting ſome caſts whoſe faces are leſs diſagreeable, and who are not ſuch enemies to cleanlineſs. The huſband does not permit them to eat with him. They are honourable ſlaves, for whom, however, they have ſome regard. The common and general cuſtom

is

is to have but one wife: but in certain caſts a plurality is allowed; and poligamy is frequent among the Rajas, who do not reſtrict themſelves in this point.

A ſimple piece of linen, called Pagne, is the whole dreſs of the women, covering them by two or three folds round the body, from the waiſt to the feet; one end of the ſame linen, flung over the head and ſhoulders, falls on the neck; but they often go naked from the waiſt upwards. On the coaſt of Orixa, they add to this dreſs a ſmall waiſt-coat, the ſleeves of which reach no lower than the elbow; it ties behind, taking the contour of the breaſt, which it ſupports without being uneaſy; the reſt of the body, from below the breaſt to the navel, is naked. Some women are dreſſed in painted cloth, and the rich in ſhawls.

Moſt of the women have on each arm, and alſo above the ancle, ten or twelve rings of gold, ſilver, ivory, or coral. They ſpring on the leg, and when they walk make a noiſe with which they are much pleaſed.

Their

Their hands and toes are generally adorned with large rings. They colour the palm of the hand, and ſole of the foot, with red, made from an infuſion of the leaves of Mindi, and draw a black circle round the eyes, to increaſe their vivacity. Some caſts rub the body and face with ſaffron: necklaces of gold and ſilver hang on, and down, their ſtomachs; their ears are pierced in ſeveral places, and filled with jewels: and their love for theſe ornaments is ſo great, that they even wear them in their noſes. They anoint their hair with cocoa-nut oil, which ſome wear in treſſes, and others turned in many folds, faſtened at the back of the head, with gold or ſilver pins, in the manner of the Chineſe.

Widows wear no jewels, and nothing more than a piece of white cloth, which folds round the body, one end of which paſſing from right to left covers the boſom, and falls on the right ſhoulder after paſſing over the head.

This manner of dreſs is neceſſarily productive of irregularities, which are moreover very common among a debauched and effeminate

nate people; eſpecially as they are accuſtomed from their infancy to deſpiſe decency and modeſty; for infants of both ſexes are quite naked till the age of puberty.

During the common infirmites of the ſex, women are obliged to live four or five days apart from ſociety, as polluted and defiled: every thing that they touch is looked upon in the ſame light; and the law obliges them to purify themſelves by bathing and proper beverages.

The Indian houſes retain nothing of Oriental magnificence. They conſiſt of one ſtory, and are almoſt all built of earth or bricks covered with lime; they have no windows, or at leaſt they are very ſmall, and the door is always narrow and low. Before each houſe is a ſmall gallery called a verandah, formed by the roof which juts out from the wall. It is ſuppported by ſeveral ſlender pillars of wood, of equal thickneſs from top to bottom, commonly without ornament, and raiſed on a terrace covered with lime. The inſide is always in a ſquare form; in the middle is a

court

court, round which runs a verandah ſimilar to that in the ſtreet.

Bramins and religious people plaſter the pavement, and ſometimes the walls, with cow-dung; and although this act proceeds from a ſpirit of religion, yet it is of uſe in keeping out inſects, which ſwarm in India, and are driven away by this expedient.

The furniture is as ſimple as the houſes; conſiſting only of a mat or carpet laid on the floor, one or two figures, pictures of their gods, and ſome earthen veſſels heaped one on another, which contain the houſehold utenſils. However, on the Coaſt, where commerce furniſhes the means of having larger and more convenient houſes, they are covered with chunam, a kind of ſtucco, which is water-proof. The tops of theſe houſes have a terrace, to enjoy the cool of the evening; but, from the tyranny of the government, this recreation cannot be taken without fear, but in the European ſettlements.

Indian carriages conſiſt only of a hackery, and palankeen; the firſt is a kind of turret,

with curtains all round, carried on a ſmall cart with two wheels, and drawn by oxen yoked together. Theſe animals will follow a horſe on a gallop, and go about twenty-four leagues a day. They bend their horns when they are young, to make them uniform, and to give them an agreeable appearance; and alſo adorn them with circles of gold, and paint the legs, breaſt, and almoſt half the body of the animal with different colours.

The palankeen is an eaſy convenient carriage, being a kind of couch covered with a canopy, and furniſhed with a bed and cuſhions, more or leſs valuable according to the riches and ſtate of the owner; a bamboo bent in the middle is run through, and ſuſpends the palankeen, which two bearers take at each end. Theſe carriers go very faſt, as they travel two leagues an hour; and the bearers hearten each other by ſongs, the chorus or burden of which they ſing with ſurpriſing truth and harmony.

CHAP. I.

OF THE COAST OF MALABAR.

THE Coaſt of Malabar extends from Cape Comorin to Cape St. John on the North-North-Weſt, and upwards towards the Coaſt of Guzerat runs North-North-Eaſt. The Southern part, as far as Mahé, is one continued plain covered with wood. The Northern part, more barren, is bounded by the Gauts, the higheſt mountains in India, which extend from Cape Comorin five hundred leagues inland towards Caſhmire, and ſeparate the Malabar from the Coromandel coaſt: they alſo divide the ſeaſons: winter and ſummer are alternately on each ſide; which proves the influence of mountains on the winds.

This country is improperly called Malabar; the true name is Malealon; the native in the ſingular number is callad Maleatan, which makes Maleatar in the plural. The name of Malabar is a corruption of the Portugueſe,

who when they landed on the coaſt of Coromandel, finding the people to reſemble in figure, and to have ſome affinity to the language of thoſe they had juſt quitted, called that coaſt alſo Malabar. The Malabar coaſt is divided into eleven kingdoms, viz. Travancourt, which commences at Cape Comorin; the kingdoms of Cochin and Calicut, Cartnate, Cananore, Kolaſtri, Canara, Sonde, Bonzolo, the Marattas and the Moguls.

Revolutions have been more rapid in this than any other part of the globe. A daring robber, poſſeſſed of policy and courage, in a ſhort time gives laws to the whole coaſt; but, in his turn, becomes tributary to a bolder villain, who marching in the ſame path, ſubjects him to that lot he has inflicted on others.

The principal European ſettlements on this coaſt, are Chochin, belonging to the Dutch; Mahé, to the French; Goa, to the Portugueſe; and the Engliſh have Bombay; and Tellicherry. There are, beſides, ſeveral Indian cities, where each nation has a factory, as Surat, and Calicut.

Bombay

Bombay has the advantage of an excellent harbour, and is the more valuable, as it is the only one on that coaſt. The city is well fortified.

The walls of Goa are waſhed by a conſiderable river, but ſhips of war cannot winter there. Cochin is agreeably ſituated. Mahé is particularly adapted for a fortification.

When it was taken by Mr. de la Bourdonnais, he built ſeveral forts, which might have made the French reſpected; but the Engliſh took the place, and razed the works. The French began to re-build them, when they were, a ſecond time, demoliſhed by the Engliſh.

The excluſive commerce of the beſt pepper, which the king of Cartnate has permitted to the French in his territory, added to what might be made of cardamoms, ſandal-wood, ginger, and cinnamon, renders the poſſeſſion of this place an object of attention. The river is commodious and deep. By diminiſhing the bar, a harbour might be made, fit to receive veſſels of 5 or 600 tons burthen. The inland part of the country is well cultivated;

vated; the mountains are cut amphitheatrically, in order to ſow them with rice. Each inhabitant has a ſquare piece of ground, ſurrounded with a wall ſix feet high, planted with cocoa-nut, jack, and other trees, on which the pepper, and beetel creeps; nothing can be more agreeable than theſe habitations. The rice fields are divided into plots of fifty or ſixty feet, and the earth flung up about a foot and a half high round them, ſo that a man may walk between them; in this manner theſe ſquares form ſo many reſervoirs, which retain the water in the rice grounds.

The inhabitants of the Malabar coaſt are induſtrious without being artiſts, and are gentle from weakneſs. Such is the character ſtamped by effeminacy. The Samorin formerly reigned over the whole coaſt, of which he was Emperor; all other princes, and even the king of the Maldives, paid him tribute. He reſided at Calicut, and that capital ſoon became the depoſitory of the merchandizes of India. All nations came to trade there, and by their concourſe rendered this city one of the

the moſt flouriſhing in Aſia; but the Samorin was dethroned by an uſurper, who, however, could not legally preſerve the ſucceſſion of the kingdom to his deſcendants, without ſubmitting to a ceremony which is performed at the coronation of the Emperors. The family of the Samorin maintain twenty four ſtout young men, who, when this period arrives, devote themſelves to death, and being intoxicated with opium, become furious. They then preſent themſelves to aſſaſſinate the new king, who ought to appear in public ſeated on a lofty throne. If any of the twelve can murder him, the ancient family of the Samorins are to reaſſume their rights; but he is ſurrounded by 12,000 armed men, who maſſacre theſe fanatics.

The people are divided into caſts or tribes; but the Bramins of Malabar are not eſteemed of a good caſt, by thoſe of the Coromandel coaſt. They pretend, that according to their ſacred books, Vichenou curſed them becauſe that during his incarnation under the name of Paraſſourana they refuſed him ground for a hut,

hut, after he had beſtowed kingdoms upon them. Theſe Bramins alſo do not marry; but have the privilege of enjoying all the Naireſſes. This privilege the Portugueſe, who were eſteemed as a great caſt, obtained and preſerved, till their drunkenneſs and debauchery betrayed them into a commerce with all ſorts of women. The following right is eſtabliſhed by the cuſtoms of the country. A woman without ſhame may abandon herſelf to all men who are not of an inferior caſt to her own, becauſe the children, (notwithſtanding what Mr. de Voltaire ſays) do not belong to the father, but to the mother's brother; they become his legitimate heirs at their birth, even of the crown, if he is king.

The Nairs are the warriors; they have alſo the privilege of enjoying all the women of their caſt. Their arms, which they conſtantly carry, diſtinguiſh them from the other tribes. They are beſides known by their inſolent haughtineſs. When they perceive parias, they call out to them, even at great diſtance, to get out of their way, and if any one of theſe unfor-

unfortunate people approaches too near a Nair, and through inadvertence touches him, the Nair has a right to murder him, which is looked upon as a very innocent action, and for which no complaint is ever made. It is true that the parias have one day in the year, when all the Nairs they can touch become their ſlaves; but the Nairs take ſuch precaution to keep out of the way at the time, that an accident of that kind ſeldom happens.

The girls have their necks uncovered till the age of puberty; but when they perceive an European, or a perſon of a ſuperior caſt, they unveil it out of reſpect: married women are always uncovered.

The natives live miſerably: they bury all the money they can ſcrape together, being perſuaded that the richer they are when they die, the greater will be their happineſs in the other world.

CHAP. IV.

OF SURAT.

THIS city, ſituated at the entrance of the gulph of Cambaia, on the ſouthern bank of the Taphi, was formerly much celebrated for its beauty; but deſtroyed and rebuilt at various times.—What now remains, is only a heap of houſes in ruins, where traces of the brilliant deſcriptions given by Prevot, D'Orville, and the author of the philoſophical and political hiſtory of India, are no longer to be found. Large ſhips cannot enter the river, as theſe authors have advanced, as it affords only an inconvenient anchorage for ſmall veſſels; and from the impoſſibility of even working them, the ſmall craft

are frequently obliged to wait for the tide to get out; and ſometimes thoſe that carry goods on board the ſhips, which anchor ſeven leagues diſtant from the city, and three from the coaſt, are fifteen days in effecting their buſineſs. If they could anchor within a league from Surat, (for which purpoſe the city ſhould have been built cloſe to the ſea, and at the mouth of the river) there is no doubt but that in a ſhort time Surat would become the moſt populous, commercial, and opulent city in the univerſe.

The Engliſh, Dutch, and Portugueſe have factories in this place. France ſent a conſul, who never yet could obtain permiſſion to hoiſt the French flag at or before his houſe; and in the laſt war he was obliged to withdraw himſelf. The nabob's reſidence is a league diſtant from the city; and though tributary to the Mogul, he is nevertheleſs ſwayed by the Engliſh, who direct and order his operations without appearing to command. The citadel is theirs: their flag flies along ſide the Nabob's, and their troops garriſon the citadel,

while the Nabob's keep guard without. Surat was formerly thinly inhabited, and required but a ſmall incloſure. The inhabitants, to reſiſt the inſults of the Marattas, ſurrounded it with a brick wall, badly built; but when commerce had attracted merchants and manufacturers from all parts, it was neceſſary to build ſuburbs and incloſe them with a ſecond wall. The circumference of Surat, from this increaſe, is five leagues, and contains ſix hundred thouſand inhabitants. The Engliſh protect the firſt incloſure, and the Nabob the ſecond.

Men of all countries and religions have the privilege of ſettling at Surat. There Perſians, Gentoos, Mahommedans, and Chriſtians reſide. The Parſees, or Guebres, deſcendants of the ancient diſciples of Zoroaſter, adorers of the fire, have alſo a temple, which is a monument of the ſimplicity of the manners of the people who built it. A thatched houſe incloſes the ſacred fire, which the prieſts continually watch. Harraſſed by the Tartars, the Guebres ſucceſſively quitted Perſia, Koeſtan, Ormus

Ormus and Diu: and, to eſcape their purſuit, they embarked, when a violent ſtorm drove them on the coaſt of Guzerat. On their ſafe arrival, their firſt care was to thank the gods for their deliverance, and to erect a temple to the ſacred fire, Behram. Although numerous at this period, they yet ſeem to form but one family.

The Banians have among them very rich people; but the revolutions which continually happen, do not permit them to make any appearance of wealth.

Surat is famous for its Bayaderes, or dancing girls, whoſe true name is Devedaſſi: that of Bayaderes, as we call them, is derived from the Portugueſe word Balladeiras, which, in Portugueſe, ſignifies dancers. They devote themſelves to honour the gods, in whoſe proceſſions they go ſinging and dancing before their images. The manufacturer commonly deſtines his youngeſt daughter for this purpoſe, and ſends her to the Pagoda before the age of puberty; where dancing and muſic-maſters are provided: the Bramins inſtruct their

their young minds, and reap the firſt fruits of their ſituation, which always finiſhes by their becoming public dancers. They then form a ſociety among themſelves, aſſociating with muſicians, to dance and amuſe thoſe who may ſend for them. They dance to the ſound of the tal *, and matalan †, which animates them, enlivens their actions, and regulates their ſteps and meaſure. The perſon who has the tal leans towards the dancers, and ſeems to communicate, by the manner of beating the inſtruments, the expreſſion that governs their geſtures and actions. The motion of their eyes, half ſhut, while the body is careleſſly inclined, and the voice ſoftened, gives the higheſt idea of voluptuouſneſs. Singers, placed behind, take up the ſubject, and ſing the chorus of each verſe. The Bayaderes are very careful to be well dreſſed when they are ſent for. They are alſo perfumed, cover-

* Tal is an inſtrument compoſed of two kinds of ſmall plates; one of ſteel, and the other of copper.

† A kind of drum.

ed

ed with jewels, and their garments are of gold and ſilver ſtuffs.

Cotton is the moſt conſiderable article of commerce at Surat; which is the warehouſe of all that is produced at Daman, Cambay, and its environs. They load ſeveral ſhips with this article, which they ſend to China and Bengal. Agates, precious ſtones, and pearls are alſo an eſſential object of commerce. From the Gauts they get teak wood, preferable to that of Pegu and Yanaon, for ſhip-building. Veſſels built at Surat will laſt fifty years: and the corn of Surat is alſo the moſt eſteemed throughout India.

CHAP.

CHAP. V.

OF THE DIVISION OF CASTS.

IT is imagined that the Indians are indebted to Seſoſtris for their civil and political inſtitutions. When that king conquered India, he divided the people into ſeven claſſes, of which the Brachmans, or wiſe men, held the firſt rank. Free and exempt from labour, they knew no ſervitude, and were only employed in receiving the offerings for the ſacrifices. The ſecond claſs formed the body of nobility: from this claſs were choſen kings, miniſters, generals, and all that either ruled or defended the ſtate. The magiſtrates, labourers, ſoldiers, and artizans, formed the claſſes ſubſequent to the two firſt. When the Bramins roſe

roſe on the fall of the Brachmans, they changed the ancient laws and worſhip, reducing the ſeven original caſts to four. Their own was the firſt, and placed them above the rank of kings: and this diviſion now ſubſiſts.

The firſt caſt, then, comprehends the Bramins, who are the miniſters of religion. The Chatriers, Xatriers, Setreas, which are the Rajas (that is to ſay, thoſe who deſcend from royal blood) compoſe the ſecond. The origin of the ancient kings, from whence they pretend to have ſprung, is loſt in obſcurity and fable. The third caſt is compoſed of Vaſſiers, Vaniguers, or Veinsjas, which are the merchants: and the fourth is that of the Choutres, or Soudras; which contains the whole body of trades.

The common opinion of the origin of theſe four claſſes, or caſts, is, that the Bramins proceeded from the head of Brouma, for which reaſon they are eſteemed privileged men, to whom this great divinity has communicated his ſpirit and wiſdom. They ſuppoſe the Rajas to have ſprung from his ſhoul-

ders, becauſe they ſuſtain the weight of government, and carry arms for the defence of their country. The Viaſſiers owe their origin to his belly, which ſignifies the ſupport of the body. And the Choutres proceed from the feet of this god, to mark by that whatever is laborious in life; becauſe their caſt is compoſed of artizans, and mercenaries, who execute the moſt fatiguing employments. The tribe of the Bramins is ſubdivided into three, and comprehends the Vaidiguers, the Sivebramnals, and the Strivaichenavals. The Vaidiguers hold the firſt rank. They are the Pandjancarers *, who compoſe the almanacs, take and explain the prognoſtics, perform the funeral ceremonies, and direct the matrimonial operations, from the time the girl is firſt demanded

* This word is derived from Pandjangam. This is alſo the name of an aſtronomical book, which the Bramins of Tanjore and thoſe of Cangivaron compoſe every year. We there ſee the hour the ſun enters into each ſign of the zodiac, his eclipſes; thoſe of the moon, the hour of the day in which that planet enters one of the twenty-ſeven ſtars, which are called its houſes. There is alſo to be ſeen the time when the unfortunate planets paſs the zenith, and every thing which relates to feſtivals.

of

of her parents, to the entire concluſion of the marriage. Theſe Bramins are obliged every day to repeat the Vedams, to perform the Sandivane, night and morning, at ſun-riſe, and ſun-ſet; and to waſh themſelves while they repeat the prayer. They daily go among the Indians, who give them alms to foretel lucky or unfortunate days. They are all of the ſect of Chiven, and rub their bodies, arms, ſhoulders, and forehead with aſhes of cow-dung.

Early in the morning before they perform the Sandivane, as well as at noon before they eat, they draw on the forehead two or three lines with prepared ſandal-wood *, mixed with ſaffron to make it more yellow. In the middle they add a round ſpot of reddiſh yellow, compoſed of ſaffron mixed with ſome lime, to make it red, and two or three grains of whole rice. They call this mark Atchadepotou. Sometimes they have only one line of ſandal,

* This preparation conſiſts in rubbing ſandal and water on a hard ſtone; which makes a yellow and thick, though fluid, paſte, with which the Chiveniſts ſometimes paint their temples.

with a red ſpot of bull's blood in the middle: they then add a black line under this laſt, or elſe they put acroſs a line of ſaffron and lime, in the middle of which is a black mark in form of a tear, and beneath another ſmaller, and round, of the ſame colour. Theſe black marks are made with coals taken from the burnt offerings before the figure of Chiven; but commonly they uſe the remains of cloth, burnt with butter, on the mountain of Tirounamaley. The Bramins of this temple preſent their brethren, as well as Indians of rank, in the different cities on the Coromandel coaſt, with this religious neceſſary.

The Sivebramnals perform the ceremonies in the temples of Chiven, and make the wreaths of flowers with which they adorn the Lingam *. They prepare the ſandal for the marks which are put on this god, and dreſs the offerings which are preſented to him. It is the Sivebramnals who, by prayers and

* The Lingam is the repreſentation of the natural parts of a man and that of a woman reunited.

cere-

ceremonies, cauſe the deities to deſcend into their temples, and mark the ſpot where theſe buildings are to be erected. Diſciples of Chiven, it is from their tribe the Gourous are taken. They ought to repeat the Vedams continually; to waſh three times a day, that is to ſay, in the morning and at night, in performing the Sandivane; and do the ſame before they put the marks on the Lingam, and adorn it with flowers, which is performed at noon; and which ceremony muſt be repeated at all times when they wiſh to touch their god *. The Sivebramnals rub the breaſt, ſhoulders, arms, and forehead with cow-dung aſhes. Before dinner they make on the forehead a round mark of ſandal and yellow. Sometimes they place in the middle a black ſpot, made by ſteam drawn from camphire, burnt before the image of Chiven. As they ought always to have aſhes about them, they alway make uſe of them after bathing.

* The prieſts of the Egyptians and Jews practiſed the ſame ceremony, before they entered their temples.

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The Strivaichenavals are the Bramins of Vichenou; they perform the ceremony in his temples, and are, in their ſect, what the Sivebramnals are in that of Chiven. From their tribe are alſo taken the Gourous of Vichenou, who are called Adjariars *. This tribe is ſubdivided into two others, who differ in opinion on the nature of the deity; one is called Vadakalers, and the other Tingalers; they are diſtinguiſhed by a ſign on the forehead reſembling a Y. — That of the Vadakalers deſcends on the noſe, and terminates in a point. The edges are white, and the mark of the middle yellow. The ſign of the Tingalers terminates in rounding between the eye-brows; the edges are white, and the mark in the

* The name of Gourou, though collective, is particularly attributed to the prieſts of Chiven. Thoſe of Vichenou are called Adjariars. The Gourou is always a Bramin, who inſtructs the Indians in their religion, performs the great ſacrifices, and initiates them in the myſteries: it is a ſort of office which deſcends from father to ſon. The Indians hold them in the greateſt reſpect: they proſtrate themſelves on approaching them, and keep their hands on their mouth, while ſpeaking, to prevent the Gourou from being ſullied by their breath.

middle

middle red. This mark is called Tirnamon, or Tirouſſounnam; a name derived from a kind of chalk, with which it is made, called Namon, or Naman. The yellow mark is made with ſaffron and lime. The white mark repreſents Vichenou, and the yellow and red his wife Latchemi. Theſe marks are to be made when they riſe, and when they faſt.

All the Bramins wear a ſtring next their ſkin, which goes from left to right in form of a ſaſh. It is given with much ceremony to youths from ſeven to nine years of age. The newly initiated are called Brammaſſari, that is to ſay, young diſciples of the caſt of Brouma, who ſtudy the rites, cuſtoms, and all that appertains to the prieſthood. At twelve years of age they receive the name of Bramins, and the power of executing the ſacerdotal functions. This laſt ceremony is always followed by that of marriage, when another ſtring is given. In the intervals between theſe two ordinations, the novices are to riſe early in the morning, to purify themſelves by bathing

bathing, and ſay their prayers. They muſt alſo employ the day in learning by heart ſome leſſons of divinity, and paſſages taken from the lives of their deities.

The cord, or ſtring of the Bramins, is compoſed of a fixed number of threads of cotton, which is ſcrupulouſly obſerved; it is ſpun by the hands of the Bramins without diſtaff, and with the fingers only. Great care muſt be taken of the quality of the cotton, the manner of holding it between the fingers, and the number of ſlips that ſhould be in the web with which the knot called the Knot of Brama is made, which is an aſſemblage of ſeveral other knots. The ſtring of the novices has only three ſlips, compoſed of ſeveral threads with only one knot. That which is given at the ſecond ordination, and at the inſtant of marriage, ſhould have ſix ſlips and two knots; and in proportion to the increaſe of the Bramin's children, the threads and knots are augmented to the number preſcribed in the Vedams. The ceremony of giving the ſtring to a Bramin's child is attended

tended with great pomp; all the relations and friends of the family are aſſembled under a tent, or pendal, erected in the court of the father's houſe. The feaſt commences by purification, and rubbing the body with oil; the Homans, or ſacrifices, are repeated one hundred and eight times, and would be thought of no effect if the ſacred fire, which is there on the occaſion, ſhould go out. After betel is diſtributed, they tie on the child's arm a taliſman, or preſervative, which is a ſmall jewel, on which are graven ſome myſterious characters; ſuch is the ceremony of the firſt day. On the day following, the Bramaſſary, or novice, is, early in the morning, purified by bathing; the Bramins re-aſſemble again in the tent, and after having repeated the ſame ſacrifices as the preceding day, the father cuts a ſmall quantity of hair, in five different places, with a razor, which he has taken care to purify by a ſprinkling of the luſtral water; theſe hairs he mixes with prepared rice, which the mother holds in her hands; then the barber ſhaves the young Bramin, and

leaves him five locks of hair, in places marked by the father. The candidate, polluted by the hand of the barber, is purified by waſhing immediately. The ſacrifice of burnt rice, and the libations are repeated. The Brammaſſari is then rubbed with ſandal, and his forehead is marked with the characteriſtic ſign of the ſect: the ſmall piece of linen which covers his nudities is alſo myſteriouſly placed. They afterwards tie to the ſtring a ſmall piece of deer's ſkin, which makes the principal object of the feaſt. The women then go in proceſſion round the tent, preſenting the ſtring in a baſon to the Bramins who are aſſembled on the occaſion, that it may be bleſſed by their touching it with their hands. After this ceremonial, the officiating perſon puts the ſtring on the neck of the novice, and gives him his bleſſing; they then retire under a veil, and the prieſt teaches him a word of two or three ſyllables, which no other perſon is to hear. The young Bramin afterwards receives inſtructions relative to his miniſtry, and his ſtring is rubbed with ſaffron:

ſaffron: and the laſt ceremony is attentively to examine the glance of his eye.

Several caſts of the tribe of the Choutres, ſuch as Chetis and the Cometis, the carpenters, ſmiths, gold-ſmiths, and other caſts have alſo a right to wear the ſtring. This is a proof that it is not a mark of prieſtly diſtinction: nevertheleſs the Bramins only ſuffer them to wear it, becauſe they ſay it is a fine harneſs for an aſs. The ceremonies obſerved on giving the ſtring, vary according to the different caſts; but among the Bramins it is given with more pomp and oſtentation.

The Bramins go chiefly with their head naked; they ſhave their hair, excepting one ſmall lock which hangs behind the head, and is called Condoubi, nearly reſembling the Peneſe of the Chineſe. It is tyed with a knot that particularly diſtinguiſhes the Bramins from other caſts. Their dreſs is a piece of linen, which falls down the body above the hips, and between the thighs, falling before from one of its ends.

The Bramins, Vaidiguers, Sivebramnals, and Strivaichenavals, may marry; but they

muſt live by alms, and abſtain, as well as the Egyptian prieſts, from every thing that has life. They are forbid aſſiſting at funerals, and cannot enter a houſe where a corpſe has been, till ten days after its removal. They are, however, now above theſe prejudices, for they attend funerals, and conſole the relations in the houſe where the dead is, in order to obtain alms.

There are three other tribes who call themſelves Bramins; but the others will not acknowledge them, and the Indians eſteem them to be a lower caſt of Bramins; they comprehend the Tatouvadiels, the Goutcheliers and the Moratiapapars.

The Tatouvadiels, of the ſect of Vichenou, rub themſelves with ſandal, and mark their forehead with a black perpendicular line, and make a round red ſpot in the middle.

The Goutcheliers may be of two ſects: when they are of the ſect of Chiven, they have the ſame marks as the Sivebramnals; and the ſame as the Tatouvadiels, if they are of the ſect of Vichenou.

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The Moratia-papars, although forming a different tribe among themſelves, are not diſtinguiſhed from the Goutcheliers. Theſe three laſt tribes are not obliged to lead any particular form of life; they do not officiate in the temples, or aſk alms, like the reſt of the Bramins. They are ſervants to whoever will pay them, and accept employment from the Moguls, and even from Europeans; neither is their dreſs different from the other inhabitants of India.

The Bramins, pretending to have proceeded from the head of Brouma, arrogate to themſelves the office of prieſthood *, to the excluſion of all other caſts; they are the keepers and interpreters of the books of the law; the right of teaching and inſtructing belongs to them, and they are the judges of all diſputes. They perſuade the people that theſe

* Among the Jews, the prieſthood belonged alone to the tribe of Levi, in which it was neceſſary to be born to attain that honour. Thus, among the Indians, to be a Bramin it is neceſſary to be born ſo; neither merit nor ſervices can procure this honour to any other caſt.

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prerogatives are beſtowed on them immediately from the Deity himſelf; and from theſe ideas, which they take pains to inculcate, they are regarded as divine beings *.

Although this caſt is the depoſitary of the prieſthood, yet all the Bramins do not exerciſe the holy functions in the pagodas; being too numerous: many perform the ſacrifices and ceremonies in their own houſes and in their common dreſs. It is only on certain occaſions that a multitude is convened in their temples: ſome gain their livelihood by telling fortunes; and others live like monks in monaſteries, which princes and rich people have built for them through devotion: one or two families alone are reſerved for the ſervice of the pagodas; they are endowed and live at their eaſe. The meats offered to the idols afford them ſufficient nouriſhment. The veneration

* All nations have their Bramins: they are every where regarded as holy men and ſaints, who converſe with the Deity, repreſent him on this earth, and diſpoſe of heaven in his name. Such were the philoſophers, among the Greeks; the Magi, among the Perſians; the Chaldeans, among the Aſſyrians; the Druids, among the Gauls; and the Tuditanes, among the Spaniards, &c. &c.

for

for their perſons and characters is alſo ſo great, that princes, and thoſe particularly rich, entertain twenty, thirty, fifty, or even one hundred Bramins, on certain days, or for a number of days every year: theſe prieſts perſuading them that the moſt meritorious work is to beſtow gifts, build monaſteries, and reſpect the Bramins like gods.

Credulous and ſuperſtitious people eaſily receive ſuch doctrine: and from thence ariſes the cuſtom to preſent them on certain occaſions with ten ſorts of things, which are called the ten gifts; this offering is particularly given at the death of rich people; they then beſtow on them one or ſeveral cows, grants of land, butter, linen, ſugar, ſalt, vaſes of metal, ſome money in gold; and, laſtly, proviſions for their ſubſiſtence.

Their perſons are held ſo ſacred, that they cannot be puniſhed with death for the commiſſion of any crime whatever. If any Bramin has merited death, his eyes are put out, but he is permitted to live. To kill a Bramin is one of the five great and almoſt irremiſſible ſins, and the Vedams ordain that whoever

ever is guilty of ſuch a murder, muſt perform a pilgrimage of twelve years, aſking alms, carrying the ſcull of the deceaſed, out of which he is obliged to eat and drink all that is given him. This time expired, he is to beſtow large alms, and build a temple to the God of the murdered Bramin's ſect *. The puniſhment inflicted on their wives caught in adultery is to incloſe them between four walls: but if they are fond of them, they are pardoned, and the fault forgot. A great feaſt is the conſequence of this reconciliation, to which many Bramins and their wives are invited, who are ſerved at table by the delinquent. Francis Caron, in his Hiſtory of India, relates, that a Bramin, having caught his wife in adulterey, bound her, and killed the adulterer. On the next day he invited all his

* The Jews had a cuſtom much reſembling this. A murderer was baniſhed for three years, and condemned to travel through all the cities of his nation, crying out in the ſtreets, that he was a murderer. During this period he was neither to eat meat or drink wine. He was obliged to let his hair and beard grow, and not to waſh himſelf, nor to cover his head, but once a month. The arm with which he had committed the murder was tied by a chain to his neck: and thus he expiated his crime.

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own and his wife's relations to a feaſt. While they were at table and beginning to be chearful, the huſband went out and deprived the murdered gallant of the parts of generation, which he put in a box adorned with flowers: after which, looſing his wife, and covering her with a winding ſheet, he ordered her to carry the box to the gueſts. The unfortunate woman obeyed, and, half dead, threw herſelf on her knees before the aſſembly: on opening the box ſhe fainted, and her huſband beheaded her*.

Let us return to the diviſion of caſts. The ſecond tribe, compoſed of the Chatriers, or Rajas, and ſoldiers, is ſubdivided into three; and comprehends the Bondilliers, the Rajapoutres, and the Maratiers. All the members of this tribe muſt follow the profeſſion of arms; thoſe who are not kings muſt ſerve as ſoldiers. The Rajas poſſeſſed the government before the

* The Romans had alſo the power of killing their wives when caught in adultery. In Japan, the huſband is not only permitted to kill them, but, in his abſence, all the relations, and even the ſervants have that privilege.

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conqueſt of the Moguls: and ſtill preſerve ſome ſmall ſovereignties in the mountains. The caſt of Bondilliers is almoſt extinct; one family, on the coaſt of Coromandel, only remains; which is that of the laſt kings of Gingi. This tribe may be at their pleaſure of the ſect of Chiven, or of Vichenou. They are forbid reading the Vedams themſelves, but may hear them read by others.

The third tribe, that is to ſay, the merchant tribe, called Vaſſiers, is almoſt extinct; ſome families only remain in the kingdom of Ramoſourin; thoſe merchants who now carry on the commerce of India, under the name of Chetis and Cometis, are not of this tribe.

The tribe of Choutres, who form the fourth, are the moſt numerous; they are divided into right hand and left hand.

The right hand comprehends, 1ſt, the Velagers, who are ſubdivided into Chogia-Velagers, Carecatou-Velagers, Niroupouchi-Velagers, and Doulouva-Velagers: they are alſo known by the name of Aguamoudiers, whom the Europeans call Doobaſhis; a name ſignify-

ſignifying ſervants. The huſbandmen hold the firſt rank among the Velagers; the others exerciſe any employment they can procure.—2. The Caravers, caſt Talinga: theſe are glaſs merchants.—3. The Camouvars, caſt Talinga, differing little from the preceding; alſo carry on the ſame commerce.—4. The Coiladiers, caſt Talinga.—5. The Cometis, or merchants; they formerly were of the left hand, and formed one claſs with the Chetis; but ſince they obtained of the Choutres, who are on the right hand, to receive them as their children, they have entered that rank.—6. The Natamadiers.—7. The Caquilliers, or weavers.—8. The Bainiers, a kind of religious men who are called Poutcharis, who live on alms, and reſide in the temples of Mariatale, goddeſs of the ſmall pox.—9. The Amaters, or barbers.—10. The Panichevers, who are the ſervants of the Velagers.—11. The Vanars, or waſhermen.—12. The Condoumiers, or phyſicians, who cure the bite of ſerpents.—13. The Devedaſſiquels, or Tevadia-quels, who are common-

ly called Bayaderes. Thoſe who compoſe the five laſt caſts may be either of the right or left hand diviſion. Thoſe who ſerve the Choutres of the right hand, are reputed to be of their rank, and cannot ſerve thoſe of the left hand; and, in the ſame manner, thoſe of the left hand cannot ſerve the other. — 14. The Parias form the laſt caſt; they are eſteemed by the other Indians as impure, villainous, infamous, and rejected: in public acts, and in civil life they are not conſidered in the rank of caſts. Proſcribed by this contempt, they have their habitations apart. It is not ſufficient that they live diſtant from cities, towns, or villages, which are common to the reſt of the nation; they muſt yet be removed to a more conſiderable diſtance, leaſt the wind ſhould communicate thoſe impure and contagious influences that are dreaded from too cloſe a neighbourhood.

Their houſes, which form ſmall villages, called Paretcheris, are compoſed of huts ſcarce large enough for one man to enter. They are prohibited drawing water from the wells of other

other caſts; but have particular wells of their own, near their habitations; round which they are obliged to place the bones of animals, that they may be known and avoided. In general the occupation of the Parias conſiſts in the moſt deſpicable and diſguſting offices. When an Indian of any other caſt permits a Paria to ſpeak to him, this unfortunate being is obliged to hold his hand before his mouth, leaſt the Indian might be contaminated with his breath; and if he is met on the highway, he muſt turn on one ſide to let the other paſs. If any Indian whatever, even a Choutre, by accident touches a Paria, he is obliged to purify himſelf in a bath. The Bramins cannot behold them, and they are obliged to fly when they appear. They are of no ſect:—excluded from the aſſemblies of the people, they dare not enter the temples; and are exempt from prayer and offerings.

The contempt for them is carried ſo far, that great care is taken not to eat any thing dreſſed by a Paria, nor even to drink out of the veſſel he has uſed: they dare not enter the houſe of an Indian of another caſt; or if

they are employed in any work, a door is purpoſely made for them; but they muſt walk with their eyes on the ground; for if it is perceived they have glanced at the kitchen, all the utenſils muſt be broke. An Indian believes it meritorious to ſave the life of inſects, ſerpents, and other animals; but he would ſooner let a Paria fall down a precipice, than extend his hand to ſave him, for fear of being defiled.

The Parias are employed by the Velagers to till the earth, and look after their horſes; and by the Europeans, as cooks and porters. They have no particular regimen, eating beef and drinking ſpirituous liquors. This outrage againſt a ſacred animal, and the brutiſhneſs into which drunkenneſs plunges thoſe who are guilty of that exceſs, is, according to ſome writers, the origin of their infamy: but it is more probable that ſuperſtition is the cauſe of the contempt in which theſe unfortunate people are held: and the Indians deſpiſe them more from a received notion, that if they commit great crimes on this earth, they will

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regenerate Parias. No doubt, upon the diviſion of caſts, the great line was ſtrongly marked, which ſeparates the rich from the poor; the moſt indigent part was flung to the laſt claſs, and condemned eternally to remain there. Ignominy and miſery became hereditary. The original injuſtice was the work of policy; but was afterwards increaſed by religion.

To acquit themſelves of the crime, the Indians ſeek for a ſupernatural cauſe; the tenet of the tranſmigration of the ſoul facilitates the means. It was natural to imagine that the guilty ſhould regenerate to a ſtate of ſuffering; and, upon this principle, the melancholy condition of the Paria was aſſigned him.

The number of the Parias is ſo great, that if they would relieve themſelves from the contempt in which they are held, they are in a ſituation to oppreſs the other caſts; but they are abſolutely inſenſible. The infamy of the Parias is reflected on the Europeans; the laſt are held in more deteſtation, becauſe, ſetting aſide the little reſpect they have for the cow, whoſe fleſh they eat, the Indians reproach them

them with ſpitting in their houſes, and even in their temples; that when drinking, they put the cup to their lips, and their fingers to their mouths, in ſuch a manner, that they are defiled with the ſpittle, &c. for which reaſon, a European is the moſt contemptible being known to an Indian. They are called Parangui, a name they beſtowed on the Portugueſe, when they firſt arrived in the country; which is a term that denotes the ſovereign contempt they entertain for all European nations *.

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* The contempt the Indians have for all Europeans makes them regard the Chriſtian inſtitution with a kind of horror. The Bramins, intereſted in decrying it, ſupport with every argument this invincible averſion. When you talk before them of Chriſtianity, they reply that the Chriſtians are an infamous people, who eat beef and drink wine; and add that they are more deteſtable than the Parias;—there requires nothing further to prevent an Indian's becoming a Chriſtian. The clamours increaſe, when it is perceived that an Indian inclines the leaſt towards converſion: they then cry aloud from all quarters that he is going to looſe the prerogative of his caſts: that he will no longer be ſuffered in ſociety, but become a Paria, Parangui, and the moſt deteſtable of men; and the force of prejudice, ſhame, and fear, ſtifle any favourable diſpoſition he might have had to embrace the Chriſtian religion.

Some

The left hand tribe contains,—1ſt, the Chetis, or merchants, a different tribe from the Cometis.—2d, the Camalers, which comprehends, under this denomination, all artizans who uſe a hammer; ſuch as Tatars, or goldſmiths; the Tachiers, or carpenters; the Caroumars, or ſmiths; the Canars, or braziers and copper-ſmiths; all the members of this caſt eſteem each others relations. — 3d, The Vaniers, who make oil.—4th, The Sanars, or ſourers, who draw the Calou or liquor from the palm trees. — 5th, The Pallis; the women of this caſt belong to the right hand, becauſe they wear round their necks, in the ſame manner as the women of

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Some miſſionaries, finding that the contempt for the Parias, and the manner in which the Chriſtians lived, were obſtacles to the progreſs of Chriſtianity, affected the exterior appearance of the Bramins, Penitents and Saniaſſis, conforming themſelves to their mode of dreſs and living: they particularly avoided any communication with the Parias, as alſo to adminiſter the ſacrament to them: but Mr. de Tournon, apoſtolical legate for foreign miſſionaries, condemned this policy as contrary to the goipel, which makes no diſtinction among the faithful. He ordered the ſacrament to be adminiſtered to the Parias, and his decree has been confirmed by the ſucceſſors of Clement XI. under whoſe pontificate it was made.

the right hand, ſome grains of glaſs, of the ſize of a pin's head, called Cariamanis.—6th, The Chedars, or weavers, a different tribe from thoſe of the right hand, of the ſame denomination.—7th, The Saclies, or ſhoemakers, who in the left hand tribe are ſimilar to the Parias in the other; but they are in more contempt than the Parias, becauſe they uſe cow-leather in making of ſhoes. Yet, notwithſtanding this profanation, and the ſcruple of being defiled by uſing whatever may come from this caſt, ſhoes are worn.

Some Indians pretend that, formerly, the Choutres were all compriſed in one claſs, and were divided into different tribes by king Salivagana, who lived 1800 years ago.

The following caſts are totally diſtinct, and belong neither to the right hand or left.

The Eideyers, or ſhepherds, are all Vichenou-baters; they were formerly of as contemptible a caſt as the Parias, and obliged to live out of the cities. The aſſemblage of huts, which formed their habitation, was called Edetchery; but ſince the incarnation of Vichenou,

enou, under the appellation of Quichena, and whom a ſhepherd brought up as his own ſon, they are acknowledged as the firſt caſt of Choutres. They may employ themſelves in commerce, and alſo lay claim to all the honors of the tribe; but they would debaſe themſelves and loſe their caſt in following any trade that made uſe of a hammer.

The Coſſevers, or potters, are all Chivabaters.

The Moutchiers, or painters, gilders, and trunk-makers, are alſo Vichenou-baters, although Talingas: the other caſts deſpiſe them, and look upon them as Parias, becauſe they touch leather in their trades. The Moutchiers eat nothing that has had life: it is only in this caſt that a brother may wed his ſiſter, and an uncle his niece.

The Chemavaders are the fiſhers on the rivers, and the Patnavers, on the ſea ſhore; the Europeans call them Maquois. Theſe two tribes are always of the ſect of Chiven.

The Oders and the Caravers have the charge of tranſporting goods from one kingdom to

another; being always on their buſineſs, they do not inhabit the towns, but carry their huts with them; they conſiſt of a covering of palm leaves, which is carried on an ox. When they are poor, they till the earth.

The Villiers, the Troulers, and the Veders, are eſteemed as animals, by the other caſts. They inhabit the woods and mountains, without fearing tigers or ſerpents; which they endeavour to drive away by prayers known only to themſelves. The productions of nature are their ſole nouriſhment, and the leaves of trees their covering; the major part never quit the foreſts. Some, whoſe dwellings are near the villages, carry honey there, which they exchange for bits of linen. They always make a great fire in their huts, and eſteem themſelves happy in not living with other men. They acknowledge one only God; but they neither build temples to, nor adore him.

The Faroguis live alſo in the woods, and adore the ſun alone; they never eat till they have made their adoration to him, neither dare they

they put any thing to their mouths, till they have ſeen this planet. Like the Villiers and and the Troulers, they are purſuaded that this life is the end of man. How is it poſſible, ſay they, for a body, reduced to aſhes, or duſt, or that mixes with the earth, or evaporates in the air, to re-aſſume its form, in order to begin a new career. It is poſſible that this idea cauſes them to live like beaſts, without diſtinction of father, mother, brother, or ſiſter, as they eſteem every woman with whom they cohabit to be their wives *. The Indians are, to this day, ignorant of what cauſes the diviſion of right and left hand tribes: they equally diſpute for the pre-eminence, without ever being able to agree on the point; but they take

* Many nations entertained this notion. Chryſippus, if we may believe Diogenes Laertius, in the life of that philoſopher, ſays, that thoſe do not act wiſely who eſteem it a ſhame and ſin to cohabit with their mother, ſiſter, or daughter. The Medes, Phrygians, Galatians, Egyptians, and many other nations, were of the ſame ſentiments: the Babylonians and Perſians entertain no horror at this inceſtuous commerce; and permitted marriage to take place between the father and the daughter, the ſon and the mother, the brother and

take great care that the right ſhall not enjoy the privileges of the left, ſuch as paſſing in either a carriage or on foot, with wooden ſandals, in the ſtreets which they inhabit; they may, however, paſs, on occaſions of buſineſs, either in ſhoes or with their feet naked. Neither the nuptial, or funeral proceſſions are allowed to paſs through the ſtreets inhabited by the oppoſite hand. The left hand tribe are not permitted to ride a white horſe, nor to carry white flags or chattas, in the hymeneal proceſſions: this privilege belongs to the right hand.

Each caſt have particular terms, which the other caſt are not permitted to uſe; their cuſtoms, their rights, their privileges, all are diſtinct and marked. The leaſt infrac-

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and the ſiſter. They ſay this cuſtom was derived from a certain perſon named Andſham, great prieſt of the fire, who was eſtabliſhed in that dignity by Nimrod. As he was performing the firſt ſacrifice, the devil whiſpered to him, that there was no perſon worthy of ſerving and adoring the fire, except thoſe who carnally knew their mother, daughter, or ſiſter. Andſham, after this notice, made himſelf worthy of being prieſt of the fire; and the magi have ſince followed his example.

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tion of theſe rules might produce a civil war. Notwithſtanding which they equally go to adore the deity in the ſame temple, except in the European ſettlements, or opulent villages, where pride has multiplied the number of religious edifices.

The ſectators of Chiven rub their breaſt with cow-dung aſhes when they riſe; and before they eat, mark the middle of their forehead with a round yellow mark of ſandal; alſo with three lines of the ſame colour on the breaſt and arms. The followers of Vichenou, agreeable to their opinion, put on their forehead the ſame ſigns as the Strivaichenavals.

By this diviſion of caſts we perceive that each caſt forms a particular people, whoſe religion and laws prevent them from mixing with others, nay even in the conjugal union; as it is always in their own family that they chuſe their wives, and not in that of others, though even in the ſame tribe. The ſon of a huſbandman muſt be a huſbandman, and marry the daughter of his couſin, who follows

lows the ſame trade; this difference of claſſes is not leſs apparent in the habitual commerce of ſociety. The inferior never fails in reſpect to the ſuperior: the Bramin cannot eat with the king, nor this laſt with the Choutre, without debaſing himſelf.

Thus it is, that a people who, by their antiquity, ought to have refined the underſtanding, are at this moment under the government of prejudice and ignorance. Far from being brought back to a natural equality by the revolutions they daily experience, they ſeem only to exiſt for no other purpoſe than continually to break the tye.

The major part of other nations were divided in the ſame manner as India; Egypt had ſeven tribes; Athens four; and Arabia three; among which the prieſts were the moſt reſpected. The Romans had two claſſes of citizens; and almoſt all the ſtates of Europe, in imitation of India, admit of diſtinctions in the civil body;—and we that blame them, are we more juſt or wiſe? Have we not alſo our caſts?

CHAP. VI.

CHAP. VI.

OF THE INITIATION OF THE INDIANS.

THERE is no religion where the initiation and trials are not in ſome degree long and painful. It ſhould be ſo: for it is right and prudent to know the manners and characters of a man, before he is admitted into any ſociety. And if this examination is the cuſtom directly or indirectly in all the orders of civil life, with what force muſt it operate when the myſteries and doctrines of religion are to be revealed to a proſelyte. Thus have initiations exiſted in all ages and in all countries. Among the Hebrews, the Levites; in Egypt, the Prieſts of Ceres Eleuſina; in

Greece, thoſe of Cybele; at Rome, the Pontifs, Soothſayers and Veſtals; in Gaul, the Druids, all made their diſciples undergo rigorous trials, and even for many years before they were admitted.

An Indian is not obliged to perform any daily ceremony till after his initiation, and has no merit for whatever he may have previouſly practiced. Some neglect the practice of initiation; but whoever dies without it muſt not expect a happier ſtate in the next life.

Before an Indian can be initiated, he muſt for ſeveral days prepare himſelf by faſtings, giving alms, and other good works. When the day arrives, he bathes himſelf and repairs to his Gourou; who has prepared a chamber for the ceremony. The Gourou does not permit him to enter till he has aſked him if he has a true deſire to be initiated; whether it is a ſimple curioſity that has induced him; if he feels himſelf reſolved to continue through life the ceremonies he is about to perſcribe to him, without omitting them even a ſingle day.

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He exhorts him to defer his entrance if he does not feel himſelf equal to the taſk. When the young man perſiſts, and ſhews an ardent deſire to enter into the right way, the Gourou makes a diſcourſe on the conduct he ought to obſerve, of the vices that are to be ſhunned, and the virtues to be practiſed. He threatens him with divine puniſhments if he behaves ill, and makes him hope for great rewards if he treads in the paths of juſtice. They then enter the chamber, the door of which is left open, that the aſſiſtants may partake in the ſacrifice which is going to be made, and which is called Homan. It is ſimilar to the marriage ceremony; but they hold it to be more ſacred, as it is performed by a Gourou; while an ordinary Bramin performs the other. The invocations to the deities are different, and the place more holy, as it has been purified. The invocation ended, the fire of Homan is lighted. After the ſacrifice, they cover their heads with a large veil, and then the Gourou teaches the young man (as in the initiation of the Brammaſſaris) a word of one or two ſyllables,

which he repeats in the Gourou's ear, that he may not be heard by any other perſon.

This word is the prayer which the initiate muſt repeat, if he can, an hundred or thouſand times a day; but always with the moſt profound ſecrecy. When he pronounces it, he muſt carefully avoid any motion of his lips. Does he forget it, his Gourou is the only perſon who can again tell it him: neither muſt he divulge this ſacred word to any perſon whatever; not even to another initiate. He is, however, permitted to pronounce it in the ear of an initiate of his ſect, who is in the agonies of death, that the dying perſon may be ſaved by hearing this prayer. Each ſect has a particular prayer.

This ſecret word is the only prayer of the Indians: they call the prayers of their books, praiſes, and make no myſtery of them; but that of initiation is held ſo ſacred, that, to this moment, it has never been revealed to any European.

The initiate, having ſeveral times repeated the prayer, the Gourou then teaches him the cere-

ceremonies he is to perform on riſing, and at his meals. He afterwards learns him ſeveral canticles, in honour of the gods, and finiſhes by recommending to him to live honeſtly. From this day, the initiate is never to omit the ceremonies; he ſins if he abſtains.

Few Indians are initiated in the ceremonies of the Lingam, they being ſo long as not to admit time for any other buſineſs. This initiation, is, however, not at all neceſſary; it being only a greater degree of perfection.

CHAP. VII.

CHAP. VII.

MARRIAGE OF THE INDIANS.

MARRIAGE, which almoſt in every country is eſteemed an act of the greateſt importance in civil life, is ſtill held in greater eſtimation in India. The Indians are ſo fully purſuaded that the Gods have beſtowed on them exiſtence only for the purpoſe of propagation, that barrenneſs is eſteemed a curſe. They re-marry till they procure children, eſpecially males; and when their women do not breed, they chuſe a boy from among their neareſt relations, whom they adopt, that he may fulfil the duties of a ſon at their funeral: this reaſon is, with them,

a powerful motive to wiſh for male poſterity, which we have not. To die without leaving a child, or at leaſt an adopted child, is, to them, the greateſt of evils: it is eaſy to imagine what influence ſuch an opinion muſt have in the multiplication of the human ſpecies, and where the country abounds with all the neceſſaries of life.

The Indians, like many other eaſtern people, are extravagant in their delicate notions of virginity: they marry before the girls have attained the age of puberty; and diſdain thoſe that are marriageable, becauſe there is no exact certainty of their being virgins. But, by one of thoſe ſtrange whims into which we are often hurried by the abuſe of an abſurd principle, while it is a reflection for the women not to be married before the age of puberty, it is none for a man to marry when he is incapacitated by age; and it is not uncommon to ſee a man of eighty marry a girl of four years old. Theſe people, who do not reaſon, cannot perceive that ſuch diſproportionate alliances are incompatible with the end

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poſed by matrimony; the accompliſhment of which ſeems a ſacred and indiſpenſable duty.

Widows never marry again: even thoſe virgins who have loſt their huſbands before they could be in a ſtate to fulfil the marriage vow, are condemned by ſuperſtition to eternal celibacy. Widowhood is eſteemed a very great misfortune, and they believe it would not have happened, had they not merited it in a preceding life. He who marries a widow would be thought to oppoſe the courſe of divine juſtice, and expoſe himſelf to the anger of the Gods.

If the parents are the leaſt devout, they never fail in making pilgrimages, penances, and given alms, in expiation of the anterior ſins of their daughters; and that they may be more happy in their next tranſmigration. Such, from the doctrine of the metempſychoſis, is the deplorable ſtate of a widow, which is rendered more ſo as it is without remedy.

The wife muſt not only be of the ſame caſt as the huſband, but it is alſo neceſſary ſhe ſhould

ſhould be of the ſame family; in conſequence of this, an Indian has a right to marry the daughter of his father, or of his mother's brother, if ſhe is younger than himſelf; and when he aſks her, the parents cannot refuſe him. Brothers and ſiſters alone cannot be contracted in marriage; but under this name are comprehended the children of the father, brother, and the mother's ſiſters.

The marriages of the Indians are of two kinds: the common ceremony Pariam; and the other Cannigadanam.

ARTICLE I.

THE PARIAM.

The common ceremony of marriage is called Pariam, from a certain ſum of money, amounting to twenty, or at moſt to thirty one ponnes, which the father of the man, or the chief of the family gives, ſome days previous to the marriage, to the father of the bride, as the price of the wife he purchaſes for his ſon. On giving the money, he cries

with a loud voice before a Bramin and the parents, who are aſſembled, "The gold is your property, and your daughter mine." The father of the girl anſwers, in the ſame tone, "The gold is mine, and the girl is yours." The Pariam, then, ſignifies nothing more than the price which the huſband pays for his wife; and the word Collougradou, which means a married man, more properly ſignifies one who has purchaſed a wife. Sometimes the father of the girl lays out the money of the Pariam for her, in jewels: but this is a liberality on his part: he may alſo, at his own pleaſure, give her jewels, and other preſents. But at her death, if ſhe dies without children, he has authority to re-claim what he has given, and eſpecially the Pariam, which is become his right. He is permitted, but not obliged, to contribute to the marriage pomp, as it is the duty of the huſband's friends to defray all the expences. The betrothed is obliged to give his wife the Pariecoure; a kind of dreſs which the woman wears on her bridal day, and which is never uſed on any other occaſion.

It

It is always of ſilk, even amongſt the pooreſt people. The huſband muſt alſo give her the Tali, which is a ſmall jewel tied by a ſtring round the girl's neck, and is the laſt ceremony; it gives a ſanction to the marriage, which cannot be diſſolved after the Tali is tied.

If a man dies without male children, the ſucceſſion belongs to his neareſt paternal relations; widows and daughters do not ſucceed, but the heirs are obliged to provide for them in every reſpect, even if the huſband leaves no effects. If he dies in debt, thoſe who ought to have been his heirs (ſuppoſing that the partition of patrimonial goods has not been made) are obliged to pay them. If the brothers have divided their fortune, and one of them leaves only daughters, they inherit, becauſe the community with his brothers being diſſolved, they have no right to ſucceed: but ſuch a circumſtance rarely happens, as in ſuch a predicament they never fail adopting a ſon.

ARTICLE II.

THE CANNIGADANAM.

The marriage ceremony of the Cannigadanam ſignifies that the Pariam is not demanded on the occaſion: and is called the gift of a virgin. Religion, in recommending charity to our neighbours, has diſtinguiſhed three kinds, which, are eſteemed the moſt meritorious: they are the Godanam or gift of cows *, the Boudanam or gift of lands †, and the Can-

* The Godanam is commonly given at the point of death; it is very uncommon that it is omitted by thoſe who can perform it. It is to the Bramins that the dying perſon gives the cows; and, as it is neceſſary that this bequeſt ſhould be clearly and voluntarily manifeſted, he muſt touch the animal offered, for which reaſon they commonly put the tail in his hand. In the pagodas, there are a great number of repreſentations of this good act, which has been the reaſon that all authors on the mythology of the Indians have believed and related, that thoſe are certain they ſhall inherit eternal felicity who hold a cow by the tail in their dying moments. The truth is, they feel themſelves perfectly happy in making this gift.

† The Boudanam is only given by perſons of affluence: they beſtow arable lands, or gardens, to the temples, or to the Bramins, or build choultries on the high roads.

niga-

nigadanam or gift of a virgin: whoever accepts one of theſe gifts is reputed to burden himſelf with the ſins of his benefactor, and muſt expiate them by good works and religious ceremonies.

The Cannigadanam is performed either in giving to poor Bramins a ſufficient ſum for the expences of their marriage, or in providing a huſband for the daughter of a poor relation, who, without ſuch aſſiſtance, had not the means to be married; commonly the father in law adds to the gift of his daughter preſents of jewels, ſilver and houſes. He defrays all the expences of the wedding; and ſometimes, by a kind of adoption, comprehends his ſon in law among his heirs, by giving him a child's portion. Although theſe preſents are not eſſential to the marriage ceremony of Cannigadanam, it is nevertheleſs very uncommon that the father of the girl does not give them, as it muſt be a man without fortune or reſource who contracts ſuch a marriage, and debaſes himſelf ſo far as to take upon himſelf the ſins of his father in law: the latter, therefore,

muſt

muſt procure him the means of ſubſiſting with his wife.

Whoever receives the Cannigadanam is excluded from his paternal ſucceſſion which he renounces; in conſequence, his paternal heirs do not ſucceed to his property: if he dies without children, his fortune belongs to the widow, who may diſpoſe of it at her pleaſure.

This renunciation is valid, though not ſtipulated by any public act; but it is moſt commonly performed in a very authentic manner. The perſon going to be married, leaves the paternal houſe in preſence of all his relations; at the door he undreſſes himſelf, and flings his clothes on the ground; he then breaks the cotton thread which is tied about his waiſt, and flings that away; ſo that he does not carry with him any thing that he has received from his family. The breaking of this ſtring, which the Indians always have round their waiſt, is not only a renunciation of goods, but alſo of their family, to whom, by this act, they become perfect ſtrangers.

ARTI-

ARTICLE III.

OF THE MARRIAGE CEREMONIES.

As love is totally exempted in the choice of a wife, marriages being commonly performed when the parties are too young to be ſenſible of that paſſion, and with which it is alſo impoſſible a child can inſpire a man of a certain age who demands her for his companion, the parents endeavour to render the gods propitious, in ſeeking to know their pleaſure. This is the buſineſs of the Panjangancarers, who after having conſulted their aſtrological books, and examined the prognoſtics, interpret the will of heaven; the preſents they commonly receive render the auſpices favourable.

When an Indian has ſelected the daughter of a relation's for his ſon, it is the cuſtom to ſend a ſtranger, that the father of the girl may be ſounded upon the occaſion, and that in caſe the young man is not agreeable, he ſhould have no occaſion to bluſh at the refuſal. If the youth is acceptable, the Panjangancarers,

after

after their calculations, fix the day and moment when the father ſhould leave his houſe and go in ceremony to demand the young woman. He ſhould at leaſt be accompanied by a married woman, ſome of his relations, and a Bramin ſkilled in the art of explaining prognoſtics. If in the way they ſhould meet with any unlucky rencounters, ſuch as an oil-merchant coming towards them, a dog ſhaking his ears, a crow flying over their heads, and an infinity of other things of which the Bramin takes the greateſt notice, the viſit is deferred till another day.

If every thing ſucceeds to their wiſh, it is cuſtomary for the father not to give an immediate aſſent, that it may not appear he wants to get rid of his daughter.

Although he is well acquainted with the young man, who is always one of his near relations, and although he previouſly projected the marriage, his anſwer is that he muſt ſee the young man, to judge if he is agreeable to him. This viſit is alſo ſettled by the Panjangancarers, who likewiſe obſerve the prognoſtics in the proceſſion.

Theſe

These two visits are made with great state; the place where they are received is ornamented and cleaned; and the visitors are regaled with betel, and rose-water. These visits are succeeded by feasts; the father of the girl begins, by treating the young man's family: the rich Indians mutually exchange presents, and the choice of the day for performing the ceremony of the Pariam follows: when the day arrives, the relations and friends that are invited meet at the father's of the young man, and accompany them to the young girl's father, where the ceremony is to be performed. The young man's father is followed by the presents he intends to make; they are carried in baskets of Rottins, covered with rich veils: these baskets are of a particular form, and are called Potagons, and are never used but at weddings and funerals; each man carries a separate basket, and follow one another; the more numerous the train, the greater is the honour of the person who makes the presents. The most part of these baskets are empty: the others contain cocoa-nuts, plan-

tains, saffron, betel-nut, Coujoumen *, and Guinde-Pode †.

One of these baskets contains the Pariecoure, a dress of silk, destined for the girl: if the Pariam is given in money, it is tied in one of the corners of the Pagne. This basket is opened in full assembly; a Bramin orders the young man's father to present the betel and the Pariam to the father of the girl; and makes him repeat, "The money is yours and the girl is mine." The father of the young woman takes both, and in his turn, presenting the betel only, repeats after the Bramin, "The money is mine, and the girl is yours." Immediately after, the Bramin pronounces, with a loud voice: "This betel is a pledge that N. N. the daughter of N. N. and grand-daughter of N. N. has been given to N. N. a son of N. N. and grand-son of N. N." He then wishes the new married

* Coujoumen is a yellow powder made by the Choulias, and with which the Gentoos make the marks on their foreheads, to distinguish their sect.

† Guinde-Pode is a grey powder, made use of in the same manner.

couple

couple all manner of happineſs, and foretells them that God will ſhower his bleſſings on them; that they will have a numerous poſterity, large herds of cows, much grain and money, and that their houſe ſhall flow with milk. Betel and roſe-water is then diſtributed among the aſſiſtants, who retire one after another. The neareſt relations ſtay for the repaſt.

Although the girl is eſteemed to have been ſold on the day of the Pariam, the marriage may yet be diſſolved, and there are fathers who have returned the Pariam; but the reaſons muſt be very forcible for ſuch diſſolution; and the affair is always decided by a meeting of the relations, and ſometimes of the whole caſt. This reſtitution involves the parties in a long proceſs. It is only when the Tali is tied that the marriage cannot be diſſolved: the Pariam muſt therefore be regarded as a betrothing. When they chuſe to be at a ſmall expence, the Pariam is given on the day of marriage, that a feaſt may be avoided; ſome give it a year before hand. There is no

rule for this purpoſe; but when the wedding day is fixed, they begin to plant the Cal *. This is really the commencement of the marriage, which laſts two, five, and even thirty one days, if they chuſe to be ſplendid, or that they wait for relations who live at a great diſtance.

When the Cal is placed, all the relations and friends, even if of a different caſt, viſit the father: and not to go would be eſteemed a token of enmity.

The friends carry betel under a canopy, which they preſent to the bride and bridegroom. A Pollear † of ſtone is then placed in the middle of the court. The Bramins ſacrifice to him, and offer cocoa-nuts, plantains, and betel; aſking his protection, and praying him to favour the marriage they are going to celebrate. The Sueſtamon ‡ is then planted,

* To plant the Cal means to plant one of the feet of the Pendal which they have conſtructed in the young man's or girl's houſe.

† Pollear, the ſon of Chiven, is the god of marriage. He is repreſented with a large belly, and a head like an elephant.

‡ Sueſtamon. The name of a tree ſacred to marriage.

and

and at the ſame time the Cal, in one of the corners of the court. The Pendal is then built: as ſoon as it is finiſhed the Polear is taken away. It is under this Pendal that all the marriage ceremonies are celebrated. Wealthy people have alſo another ſuperb Pendal erected before their doors, of the ſame ſize as the door: the ſtreet is ornamented with painted linens which repreſent the hiſtory of ſome Indian deities. There are often obſcene repreſentations among theſe paintings, eſpecially when they repreſent the life of Quichena, who is a very laſcivious god. The Pendal is alſo adorned with leaves, branches of trees, and fruits; dancers every day perform ballets, and ſing epithalamiums compoſed by the poets, in honour of the new married couple. The viſits of ceremony are alſo received under this Pendal. A writer always attends to note down the preſents of thoſe who come to make their compliments, that preſents of an equal value may be returned when a marriage happens in their family. All the gueſts are offered betel and roſe-water. On the days preceding the marriage, the

dancers

dancers in the Pendal within the houſe, rub the new married couple night and morning with Naleng*, ſinging and dancing at the ſame time. They afterwards bathe, to render themſelves pure before the gods.

Thoſe who wiſh to diſplay their opulence, make their children go in proceſſion every evening before the marriage; the betrothed couple are in different carriages; but in the proceſſion, which is made after the ceremony, they are both in the ſame. Theſe proceſſions are very expenſive, on account of the great quantity of oil conſumed to light the train, and the money paid to Miſaljees, Bearers, &c. All the muſicians of the town, and the Bayaderes, are of the number. The children of the friends and relations, richly dreſſed, are carried in palankeens, or go on horſeback, and always precede the carriages of the new married couple, who are ſometimes placed on a lofty car, of the ſame conſtruction as thoſe uſed in the proceſſion of the gods, and in which the deities

* Naleng. A ſmall grain, of green colour: the plant is ſacred to marriage.

ties are carried. The friends and relations follow on foot, and close the ceremony.

It is in these processions that the Indians display the greatest ostentation; they borrow elephants, camels, horses, and palankeens, of all that will lend them; in a word, no expence that can contribute to the eclat and pomp of these processions, and of the marriage itself, is spared.

This kind of triumphal march is to conduct the husband to his wife's house; when he arrives at the door they examine the glance of his eyes. The Indians are persuaded that there are looks full of malignity, capable of making unlucky impressions, and causing affections as well as maladies of importance; such witchcraft is to be feared. If, for example, at meals, any one casts his eyes on the viands which are served, and others desire to eat, nothing further is wanting to believe that such a cast of the eye is contagious; and as in the procession of the new married people through the streets, no person is more exposed than they are to the curiosity of the spectator; if it

hap-

happens that any one envies the felicity of the huſband, in having ſo amiable a wife, or any one wiſhes to poſſeſs her, on account of her charms, ſome misfortune would infallibly reſult, which muſt be avoided by preventing the effect of ſuch dangerous glances.

The moſt common method of examining the glance of the eye, is to turn a baſon filled with water coloured red, prepared for the purpoſe, three times before the face of the new married couple; after which, it is flung into the ſtreet; old women are employed in this ceremony, as they miſtruſt the young, thinking the witchcraft might probably be augmented. If this is not ſufficient, they tear a piece of linen in halves before the eyes of the bride and bride-groom, and throw the pieces on different ſides. Sometimes, inſtead of tearing the linen, they are content to ſhake it three times before their eyes, and fling it away, as impregnated with the venom of envy.

A third method, invented rather to preſerve the malignity of looks, than to diſperſe them, is to tie the head of the new married

ried couple certain myſterious circles. The Indians are ſo firmly poſſeſſed of the exiſtence of witchcraft or faſcinations, that they recount their diſorders occaſioned by it, and particularly thoſe of their children *. For this reaſon they are almoſt continually occupied in ſome ſuperſtitious practice to break the charm. They not only believe that men are under this influence, but alſo plants, trees, fruits, ſeeds, and the harveſt are ſuſceptible of it; and from this cauſe are blighted: from hence ariſes the cuſtom to place on the trunks of trees in the gardens and fields, round vaſes whitened with lime, and marked with ſeveral black points, or myſterious figures.

When it is known that there is a wedding at the houſe of a great man, the Bramins flock there from twenty miles round the place; ſometimes five or ſix thouſand meet, who are maintained every day. When the marriage is over, they give to each Bramin a pagne †.

* The Romans were of the ſame opinion; as a ſhepherd in Virgil ſpeaks thus: Neſcio quis, teneros, oculus mihi faſcinat agnos.

† Pagne is a kind of dreſs.

The marriages are often the ruin of families: ſome have coſt even 100,000 pagodas.

On the day of marriage, the betrothed ſit by the ſide of each other at one of the two ends of the Pendal within the houſe. They place before them ſeveral earthen pots full of water, and ranged in a circle; among theſe jars there are two large ones, which are placed by the ſide of the young couple. In the midſt of the circle there is a raiſed platform of wood. Theſe pots are covered with capitals of earth deſtined for this day alone. A quantity of illuminated lamps fill the reſt of the place. The Bramins pray, to make the great god and goddeſs whom they adore deſcend into the two large pots, that is to ſay, Chiven and Parvadi, if the family is of the ſect of theſe gods; or Vichenou and Latchimi, if the family are Vichenouveniſts: and pray alſo to make the ſubaltern deities or Deverkels deſcend into the other pots; the lights repreſent Aguini, god of fire. The Homan, or ſacrifice, is then made. They light a fire on

the

the earth with the Samitou*, and the Bramin in reciting prayers in the Samſcroutam dialect, which the people do not underſtand, and which he himſelf often does not comprehend, keeps up the fire of the Homan, by pouring butter on it, and putting on ſmall ſticks of wood. When the prayers are ended, he approaches the father of the girl, who ſhould ſtand beſide his daughter, and with a loud voice inſtructs him in what he is to ſay and to do. After this inſtruction, the father puts into his daughter's hand betel, plantains, and a golden pagoda. He then puts his daughter's hand on that of his ſon-in-law; the mother of the girl, or whoever ſupplies her place, pours water on their hands; the father, with a loud voice, then ſays, "In the preſence of God and the Goddeſs, I N. N. ſon of N. N. grandſon of N. N. give my daughter N. N. to you N. N. ſon of N. N. and grandſon of N. N."

* Samitou means the different kinds of wood which are burned at the ſacrifices. There are only twelve ſorts for that purpoſe.

The Bramin then takes the Tali*, preſents it to the gods, the bride and bridegroom, the fathers, aſſiſtant Bramins, relations, and to the gueſts, who muſt all put their hands upon it; and the Bramin, till the ceremony is finiſhed, repeats the following form in the Samſcroutam language: Danium, Danum, Pachoum, Voyou, Poutre, Labon; which ſignifies, they ſhall have grain, money, cows, and many children. When the Bramin has preſented the Tali to all the company, he then gives it to the huſband, who ties it round the bride's neck, which finiſhes the ceremony; and from that moment ſhe becomes his wife.

The huſband, after this ceremony, ſwears before the fire and in the preſence of the Bramin, that he will take care of his wife; he

* Tali. The Talis are not all of the ſame form. In ſome caſts it is a ſmall round plate of gold, without ſtamp or figure on it: in others, it is a tiger's tooth: others are hammered by the goldſmith, without any preciſe form; many caſts have them flat and oval, of two ſmall pieces which ſeparate, and with hieroglyphics, repreſenting the god Polear, or the Lingam. A woman is obliged to wear the Tali during her huſband's life; ſhe then leaves it off as the mark of her widowhood.

then takes her by the little finger of the right hand, and in that manner they walk three times round the platform, near which is placed a flat ſtone that is uſed for pounding the ingredients with which the curries or ragouts are prepared. When they come to this ſtone, the huſband paſſes one of his wife's feet over it, that ſhe may underſtand the duty of the new obligation into which ſhe has entered, and take care of the family. At the top of the pendal there is an aperture through which the ſky is ſeen. When they come under it, the Bramin cries out to the bride, contemplate Arindody *, and follow her example: the new-married woman then lifts up her eyes and walks on. The platform having been thrice encircled, large baſons of raw rice are brought: the Bramin takes a little ſaffron, and mixes it with the rice, repeating ſome prayers at the ſame time: he then takes two handfuls of the rice, which he flings on the huſband's ſhoulders,

* Arindody is a female ſaint, much venerated by the Hindoo Tamouls, and whoſe wiſdom and virtue is held up as a pattern to the women of the country.

and

and then on the bride's: all the aſſiſtants then riſe and repeat the ſame ceremony. This is the univerſal matrimonial benediction.

The women of the houſe preſent the new married couple with milk mixed with Jagre*, and plantains, of which they are obliged to eat a little. The reſt of the day is paſſed in amuſements, and at night they make the laſt public proceſſion. On that occaſion the bride and bridegroom go in the ſame palankeen; many perform this proceſſion only, but very few neglect it. On the day following, both the Pendals are deſtroyed, to prevent any bad conſequences which they might occaſion. They are perſuaded that if fire ſhould catch theſe Pendals during the marriage ceremony, ſome of the family would die within the year: for which reaſon, they take the greateſt care that ſuch an accident ſhall not happen; yet, notwithſtanding all their precautions, very often ſome ſecret enemy ſets them on fire: if it is quickly finiſhed, no

* Jagre is a kind of ſugar, drawn from the Palm-tree.

miſ-

miſchief will happen; but if the Pendal is entirely burnt, the family are plunged into the deepeſt diſtreſs.

When the wife arrives at the age of puberty, new ſacrifices are made, and very near the ſame ceremonies are performed as were for the marriage. They receive compliments from all the world, and treat the relations. This feſtival is called the minor, or ſecond marriage.

As ſoon as the woman is pregnant, there is a new holiday, to thank the gods for the gift of a child. At the ſeventh month of her pregnancy, ceremonies are again made, to give thanks to the gods that the child is ſo far ſafely advanced; and the day of birth is a day of rejoicing and thankſgiving.

A woman cannot ſleep with her huſband, without the permiſſion of her ſtep-mother; for which reaſon ſhe muſt get unperceived into his chamber; a conſtraint ſeemingly intended to confine the pleaſure within the bounds of moderation, and alſo, perhaps, with the idea that women more eaſily conceive from ſtolen

embraces

embraces. However, as ſoon as ſhe becomes a mother, an entire liberty is given. The birth of children gives riſe alſo to other ceremonies. As the houſe is thought to be polluted by the lying-in of the mother, they begin to purify it: for this purpoſe, a Bramin and the father of the child make a great many ſprinklings with luſtral water, and the father, as well as the whole family, rub their heads with oil, and ſcrupulouſly waſh themſelves; the lying-in woman muſt alſo purify herſelf in the bath, and take certain things to drink, uſed on ſuch occaſions. The tenth day after the birth of the child, all the relations and family aſſemble to name him, which they commonly do after the name of ſome of their gods; imagining that ſuch names draw on the child the favour of that particular divinity; thus nothing is more common than the names of Peroumal, Rama, Quichena. Before the child receives his name, a Bramin conſults the planets, to know if they are favourable; if he declares them to be adverſe, they ſtrive to deſtroy their influence by conjurations and ſacrifices. They take

take nine vaſes, in number the ſame as the planets, and fill them with water, flinging rice to the ſouth, which is the part of the world kept by Yamen, the god of death, and king of hell.

A ſacrifice is made in honour of the planets; after which the water in the nine vaſes is ſprinkled through a cullender with an hundred holes in it, on the heads of the father, mother and child. This bathing, according to their opinions, is a ſovereign remedy againſt the malignity of the ſtars. This ablution finiſhed, the father and mother cloath themſelves in white garments, and their names are written with a ring on rice put into a baſon: this is the inſtant that the child ſhould be named by whatever name which by this kind of lot is judged favourable. The Bramins receive preſents and alms, and the feſtivals finiſh by a treat and other rejoicings.

Six months afterwards the relations are invited to aſſiſt at the ceremony of the child's eating, for the firſt time, rice prepared with milk and ſugar. And when the child arrives at

the age to give him the ſtring, if his birth permits him to wear it, it is given with all the ceremonies belonging to the caſt.

CHAP. VII.

OF THE FUNERALS.

AMONG all nations, the honours paid to the dead are proportioned to the rank they held in life. Pomp marks the funeral of the rich, while poverty accompanies the indigent to the grave. Thus, cuſtom and prejudice are always in oppoſition to nature; continually reſiſting and triumphing over her, even at the time when ſhe ſhould poſſeſs her ſtrongeſt right, that of aboliſhing, by death, all the diſtinctions which ſociety has introduced amongſt men.

If the marriages of the opulent are celebrated with magnificence, their funerals are much more ſo. The Indians have no other oppor-

tunities where they can laviſh their riches, unleſs in building pagodas and monaſteries; as food and raiment in India are of little coſt, however luxurious.

The funeral-ceremonies are always performed at night, but are not the ſame in all caſts. The followers of Chiven bury their dead; while they are burned by thoſe of Vichenou *. Their burying grounds are out of the towns †; as it is a principle with them, that the place is defiled where a dead body is depoſited. Each caſt have their ſeparate burying places on the banks, or in the neighbourhood of a river or a tank. A dead body is

* The Bramins of the ſect of Vichenou believe, that fire purifies them from their ſins. The followers of Chiven ſay, that being conſecrated to the ſervice of God, they have no occaſion to paſs through fire; alſo, that the evil they have done cannot be imputed to them; and, that being ſprinkled with holy water, which they uſe in great abundance, is ſufficient. The ancients admitted of two methods of purifications, water and fire—fire, becauſe it conſumed; and water, becauſe it cleanſed. Virgil Eneid, l. 6. ſays, Infectum dicitur ſcelus, aut exuritur igni.

† The Romans neither burned nor buried the dead within the city. The Greeks interred them before their doors. Trajan was the firſt perſon buried in Rome.

not

not ſuffered to ſtay long in the houſe, from the idea that the houſe is defiled by it. It is an inconvenient gueſt, who is got rid of with all celerity, as it prevents the living from eating. Even thoſe who live in the ſame ſtreet abſtain from food till the corps is removed. Inſtead of carrying the deceaſed out of the door, an aperture is made in the wall, through which the body is conveyed in a ſitting poſture, and the aperture is cloſed immediately after the ceremony.

As ſoon as the eyes of an Indian are cloſed, they inform all the relations, who repair to the deceaſed. The neighbourhood reſounds with funeral dirges, cries and lamentations: the women, particularly, appearing with diſhevelled hair, beating their breaſts, and rolling themſelves on the ground. However, their grief is often a farce played conformable to cuſtom, eſpecially when they are only neighbours, or diſtant relations of the deceaſed.

In certain caſts the women aſſemble in great numbers, and, taking each other by the hand, dance in a circle. They are agitated like

like Bacchanalians, and ſing in a mournful tone words relative to the circumſtance. In our times, a Bramin preſides at the funeral ceremonies, and the neareſt relation has the care of providing all that is neceſſary. The officiating Bramin, after bathing, ties in the form of a ring, to the annular finger of the deceaſed, a ſlip of the herb called Herbe, a kind of dog's-graſs, reputed ſacred: he then bleſſes and purifies the houſe by ſprinkling luſtral water; makes libations, and invokes the gods. The neareſt relation then addreſſing himſelf to the dead, pronounces his name, and that of his family, praying, in concert with the reſt of the aſſiſtants, that the gods would grant the deceaſed entrance into paradiſe. To this prayer they add a requeſt that he may be purified from all uncleanneſs; that the ſtars may not be averſe to his happineſs; and laſtly, that the heavens, earth and air may be favourable to him.

This prayer ended, fire is brought, and ſacred herbs are put in four different places near the body. The ſacrifice is then made, and they religiouſly caſt into the fire, made for

that

that purpoſe, dried cow-dung pulveriſed. During this time the Bramin again begins the prayers, and ſuſpends them to receive a cow adorned with flowers, which is given to him to prevent the deceaſed's being unhappy. The Bramins, in order to make the Indians charitable in this world, inſpire them with great terror of the torments in the next. The prodigality of the living is not confined to the gift of a ſingle cow; they add to it that of ten different things, and the vanity of the rich is not wanting to make this offering as brilliant as poſſible, their glory and reputation depending upon it; a vanity, alſo, which the Bramins do not fail to excite in thoſe they know capable of contributing.

Theſe offerings made, they myſteriouſly recite in the ear of the deceaſed the words of initiation, as if they were to be heard by the defunct alone. The ceremonies which ſucceed, conſiſt in continually pronouncing the name of the deceaſed. To purify themſelves, they have their heads ſhaved, and give the aſſiſtant Bramins money. It is principally the duty of the head

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of the family to be ſhaved; as he contributes, by this action, to the happineſs of the deceaſed in the other world: but in diſtributing the money to the Bramins, they humbly intreat them to receive it, and to intercede with the Gods for the deceaſed at this largeſs; which fills the Bramins with ardour and zeal. They immediately perform the Prayatchitam, or expiation of ſins, and intreat the ſtars to avert their baleful influence; as alſo the fatality of the days of the moon and of the week.

The chief of the family, after having taken the ſacred herb, with great reſpect addreſſes the following prayer to the Bramin: "Oh! "holy man, permit that I turn myſelf to- "wards you; receive the gifts I offer, accord- "ing to my ability; I make this expiation to "procure the deceaſed a remiſſion of his ſins, "to diſſipate the malign influence of the "ſtars, the fatality of the moon, and the days "of the week; and to efface all legal im- "purities." This prayer is followed by an evocation of the ſoul of the deceaſed, and ſeveral obſervations in judicial aſtrology reſpecting

ſpecting the conſtellation under which the deceaſed expired.

If ſome holy river is near enough for waſhing, this action has the virtue of contributing greatly to the remiſſion of the deceaſed's ſins; but if the river is too far off, the will produces the ſame effect. They again intreat the gods to be propitious to the deceaſed, and pardon his faults, to grant him entrance into heaven, and prevent the bad influence of the ſtars; as they imagine the ſtars are enemies who perſecute mankind, even after death.

All theſe ceremonies are only a prelude to the funeral pomp, and are performed before the corpſe leaves the houſe. When the time arrives that it is carried out of town, four Parias are choſen for the office. The body is waſhed*; on the forehead is marked the ſign of the caſt; and, being dreſſed in a proper ha-

* Waſhing the body of the deceaſed, and dreſſing it properly, is a very ancient cuſtom; and mentioned by Homer, Virgil, Plutarch, and Suetonius. The Jews waſh the bodies, that they may appear decently when they render an account of their lives.

bit, betel is put into the mouth. After having torn over his face a ſmall fillet of linen, which ſerves to tie the thumbs, and rubbing the body with ſandal, it is laid upon a palankeen, covered with red cloth, and ornamented with flowers. The proceſſion is preceded by two long trumpets, called Tare, whoſe ſad and mournful ſound is blended with that of a conſiderable number of ſmall tomtoms, or tambours. The relations and friends follow weeping, crying aloud, and ſinging the praiſes of the deceaſed; their dreſs is only a cloth, which covers them from the head to the knees. When near the burying place, the palankeen is put on the ground; four furrows are traced towards the four quarters of the world, ſacrifices are made of Gengeli and rice, in honour of the aerial ſpirits who are ſuppoſed to inhabit the manſion and environs of the dead. The noſe of the deceaſed is pinched, and the ſtomach touched, to perceive if any ſigns of life are given; water is flung on the face, and the noiſe of tomtoms and trumpets are redoubled at the ears, to awaken the body, if only aſleep.

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The proceſſion at laſt advances near the place where the funeral pile is erected; great care is taken that the place is proper, and cleaned with ſuch care, that not even a ſtraw, a blade of graſs, or the leaſt dirt, ſhall be found; holy water is ſprinkled, that it may be purified; which ceremony is accompanied with prayers.

Theſe precautions taken, the corpſe is placed before a ſtone, erected always near to the Chodelet *. This ſtone repreſents Aritchandren, a virtuous king, who becoming ſlave to the chief of the Parias, was employed by his maſter to take care of the Chodelet, and to receive the taxes to be paid on burning the dead. After ſeveral ceremonies and prayers, they bury before Aritchandren ſome pieces of copper money, a bit of new cloth, and a handful of rice; then one of the Parias, whoſe office it is to look after the fire, approaches the ſtone, and informs Aritchandren, that

* Chodelet. The place where the dead are burned. In ſome provinces it is called Maſſanon, Chondoueanon, &c.

having received the dues, he muſt permit the body to paſs *. The palankeen is then ſent back, the hair † and nails of the deceaſed are cut, and the funeral pile prepared. Branches of the Mango tree are made uſe of for this purpoſe; as they are perſuaded, this tree has more virtue than any other in forwarding the happineſs of the deceaſed: rich people uſe ſandal wood.

The pile being ready, the corpſe is placed upon it: the neareſt relation performs this melancholy office, and prepares the laſt repaſt for the deceaſed; and that food might not be wanting in the other world, they put butter, rice, and curds, into the hands, mouth, and ears of the deceaſed. The head of the family puts the firſt torch to the funeral pile; his back muſt be turned to it, and he muſt carry on his ſhoulder a new vaſe, full of water;

* Every reader muſt perceive the analogy Aritchandren bears to Charon.

† The ancients, in like manner, cut the hair of the deceaſed. Phædra, in Seneca's tragedy, prepares herſelf for death in performing this ceremony. They imagined they could not die properly without cutting the hair.

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the inſtant he perceives the fire has catched, he lets the pot fall, and without looking back, runs into the firſt tank or river near the burying ground, to purify himſelf; if the pot does not break in falling, it is a certain ſign that ſome of the family will die within the year; but the vaſe is ſo brittle that it always breaks. The other relations and aſſiſtants finiſh lighting the fire, and ſcatter perfumes about; during this ceremony, the players on the inſtruments almoſt deafen them with their noiſe; the place reſounds with cries, or rather howlings, according to the cuſtom of the eaſt, who are equally violent in their expreſſions of joy or of ſorrow.

The corpſe is left to the Parias, who watch and ſee it conſumed. The relations then go to bathe themſelves in the tank, or river neareſt to the burying-ground. If it is night, they retire; but if it is yet day, they return towards the pile, where prepared rice is brought, in a new vaſe, which is thrown to the crows, after being firſt offered to the deceaſed.

A flat ſtone, in form of an altar, about ſix inches broad, and well poliſhed, ſerves for a table, on which, they believe, the ghoſt of the deceaſed comes to eat, or at leaſt refreſh itſelf with the moſt ſubtle part of the food offered. After having purified the ſtone by waſhing, libations are made upon it, of water and oil; the names of the gods are often pronounced, and the ſoul of the deceaſed is invoked to place itſelf upon the altar; as that repreſents its effigy. This funeral repaſt is repeated during ten days, and becomes the food of the crows, who, for this reaſon, flock in great numbers about burying places.

As ſoon as the pile is burned, they fling milk on it, and collect the bones which the fire has ſpared. Theſe bones are put into vaſes, and kept till an opportunity is found to fling them into ſome holy river, or into the Ganges; as the Indians firmly believe whoſoever's bones are caſt into this ſacred river, will enjoy ſuperior happineſs during millions of years. Thoſe who live near the banks of the Ganges, fling the whole body into it, after having often

acce-

accelerated the death of the deceaſed perſon, by forcing them to drink the water, to which they attribute miraculous properties. The houſe of the deceaſed remains defiled for ten days; that time paſt, the head of the family, after purifying himſelf, bleſſes the houſe by ſprinkling it with holy water. He performs the ſacrifice, and ſtamps on the thigh of a bull the mark of a trident, after which the bull is let looſe. This ceremony is performed by invoking the god of fire; the animals become ſacred by the mark, and no perſon dares to take them; it would be a great crime even to ſtop them, and they are ſuffered peaceably to graze where they like, and go about in full liberty. It is aſtoniſhing that the Bramins, who are always ſo watchful of their own intereſt, ſhould have let this offering eſcape them; but the head mourner requites them by a gift of thirty-two pagodas, and often adds ſome pieces of cloth. The funeral, at length, is finiſhed by aſperſions, and libations.

The

The funerals of the poor Indians have leſs ceremonies: their bodies are rolled in a thick white cloth, which four Parias carry on two bamboos, to a pile that is conſtructed of cow-dung well dried.

The Saniaſſis are buried up to their neck; a religious man of the ſame order breaks co-coa-nuts on the head of the deceaſed till the head is broken; which is then covered with earth. To this day we are ignorant of the motive for ſuch a ſingular cuſtom, without it is to facilitate the departure of the ſoul by a more decent aperture than the mouth, ears, and other outlets of the body, which are eſteemed impure and defiled.

Formerly the women burned themſelves with the bodies of their huſbands. This barbarous cuſtom is now entirely aboliſhed in the Mahommedan diſtricts: and among the Hindoos it is only in uſe with the caſt of Bramins and the caſt of the military.

This ceremony is performed with great pomp; the preparations vary in each province. The general cuſtom is, as ſoon as the huſband

is

is dead, if he is a Bramin, they place the wife before the door of the houſe, in a kind of pulpit, ornamentally covered, continually ſounding trumpets and beating drums. The woman eats no more, and only chews betel, pronouncing inceſſantly the name of the god of their ſect. The victim adorns herſelf with all her jewels, and her moſt ſumptuous apparel, as if it was the marriage ceremony: her relations and friends accompany her, to the ſound of drums, trumpets, and other inſtruments. The Bramins encourage her to ſacrifice herſelf, with aſſurances that ſhe is going to enjoy eternal felicity in Paradiſe, where ſhe will become the wife of ſome god, who will eſpouſe her as a reward for her virtue. They further promiſe her, that her name ſhall be celebrated throughout the earth, and ſung in all their ſacrifices, which is ſtill a further inducement for ſome women to burn themſelves; as there is no legal obligation. To diſpoſe them for this heroic, or rather inſane, action, the Bramins make uſe of beverages mixed with opium; and it is thus they ani-

mate and inflame the unhappy victim of conjugal fidelity. The kind of furor with which they ruſh to this certain death, ſufficiently proves that the head is diſturbed by the fumes of this ſtrong and intoxicating liquor. Fanaticiſm may induce the conſent to ſuch a ſacrifice, but reaſon muſt be loſt in the execution.

While the woman is advancing to this fatal theatre (where her life is to end, often in the flower of age) and before ſhe reaches this abode of horror, the Bramins take great care to divert any regret that may remain, by ſongs, in which are introduced eulogies of her heroiſm. This murderous concert ſuſtains her courage in the midſt of the forerunners of death; the band of ſuperſtition covers her eyes, and the fatal moment approaches, when ſhe is going to be devoured by the flames: with a voice broken by ſobs and tears, ſhe bids a ſad adieu to her relations; who, with equal lamentations, felicitate her on the good that awaits her. She then diſtributes her jewels among them, and takes a laſt embrace. After thrice encircling the burning ditch, according to cuſtom

ſom, ſhe darts herſelf into the midſt of the flames; immediately the air reſounds with the ſharpeſt notes, from a quantity of inſtruments, to prevent the people from hearing the lamentable cries which ſo horrid a puniſhment muſt force from the unfortunate victim. The fierceneſs of the fire is increaſed by pouring a great quantity of oil, and the heroine is ſoon conſumed.

When the victim is reduced to aſhes, they erect a trophy on the ſpot, to perpetuate the memory of her heroiſm. Honors ſo dearly bought are however an object of envy to the living, and the ambition of being talked of after death blinds the means by which ſuch glory is acquired. Chapels are often erected to their fame, in the moſt frequented places; which are always left open, that travellers may ſee and honour the Cenotaphs or Mauſoleums contained therein.

In Bengal, the ſpectacle is ſtill more horrible: there the women have firmneſs and courage ſufficient to be tied to the bodies of their huſbands; holding them in their

arms till the pile is lighted, and waiting for the moment with the utmoſt tranquility.

When they are buried alive, the ſame ceremonies are obſerved before they are conducted to the place of interment; and when the perſon who is the object of the ſacrifice is arrived, ſhe deſcends into a place of the form of a ſmall cellar; there ſhe ſits down, and takes the body of her huſband in her arms. The ditch is immediately filled with earth up to the woman's neck. A carpet is held before her, to prevent the horrors of death from being perceived, and that the ſight may not frighten other women. They give her ſomething in a ſhell, which is, doubtleſs, poiſon; and the ceremony finiſhes by twiſting her neck, which is performed with ſurpriſing dexterity.

The Indian books are filled with examples of goddeſſes and queens, who have performed theſe ſtrange ſacrifices, in order to ſerve as patterns to all women of diſtinction: and this furor of dying has ſometimes been carried ſo far, that at the death of certain kings, or privates, whole families, fathers, mothers,

mothers, children, and domeſtics, have all devoted themſelves to the flames, to prove regret and attachment.

This inhuman cuſtom is very ancient in India. Opinions are various of its origin. Strabo ſays, that if tradition is to be credited, it was eſtabliſhed by one of their kings, to prevent women from poiſoning their huſbands, whom they uſed to get rid of in that manner, either through inconſtancy or diſguſt, that they might be at liberty to enjoy new engagements.

This law, wiſe in appearance, neceſſarily intereſted the women in the preſervation of their huſbands, but it deſtroyed one part of the nation in preſerving the other from an uncertain danger. This political regulation became, in time, a point of religion; but that women having poiſoned their huſbands was the origin of this law, is hardly to be credited, as it is too offenſive to humanity. At Rome, poiſoning was prevented * by methods as efficacious,

* To put a ſtop, at Rome, to the poiſoning, of which the women were ſuſpected, they were condemned to remain widows on the death of their huſbands.

but leſs ſanguinary. And yet, however extravagant and attrocious this cuſtom may appear, it is eaſy to give a reaſon for it. The extreme love of ſome women for their huſbands, the deſpair for their loſs, and the deſire to follow them, was the firſt cauſe of this ſacrifice, which cuſtom authorized, and time made univerſal. Thus, in Egypt, the principal officers of the kings were buried with them. At this day, when a prince or great man dies, among the Tarters, his near relations and friends cut their throats on his tomb. All theſe cuſtoms ariſe from the ſame cauſe; a boundleſs attachment to the perſon for whom we immole ourſelves *.

This terrible ſacrifice is, however, authorized by religion, for widows only who have no

* Francis Caron relates, in his hiſtory of Japan, that at the death of a great man, ten, twenty, thirty perſons of diſtinction, and many vaſſals, rip their bellies open to die with him. This bloody tragedy is the effect of promiſes of attachment made him during his life, or as an acknowledgment for favours received. When the king of Siam dies, not only his wives caſt themſelves into the fire that conſumes him, but many people voluntarily precipitate themſelves.

children;

children; as thoſe are ordered to live who have children, or are pregnant, that they may take care of and bring them up.

The mourning of the Indians conſiſts in ſhaving the hair, wrapping the head with part of the linen they wear on their ſhoulders, and abſtaining for ſome days from betel. It would be a cruel deprivation to be long without it.

The cuſtom of burning the dead might have taken riſe from the adoration of fire, and purification of the body, in a country ſo populous as India formerly was; and it was neceſſary, under a burning atmoſphere, that policy, always ſeconded by religion, ſhould find a method to prevent the air being corrupted by the putrefaction of bodies, and the engendering of deſtructive epidemical diſeaſes. The Indians are the moſt ancient people with whom this cuſtom is found. The god Quichena, according to their accounts, was burned before the epocha where we fix the commencement of the world; and nearly at the ſame time when an Indian colony was eſtabliſhed in China.

CHAP. VIII.

OF THE ARTS AND PROFESSIONS OF THE INDIANS, AND OF SOME SIMPLE AND USEFUL MACHINES EMPLOYED IN THEIR MANUFACTURES.

IN India, as well as among all the people of the Eaſt, the arts have made little or no progreſs. The tyranny of a deſpotic government, the enervating heat of the climate, and the attachment to ancient cuſtoms, have always been invincible obſtacles. Modern productions prove that the arts have remained in the ſame ſtate, and will never be advanced

to

to a greater degree of perfection. It may be truly ſaid that the Indian princes, whoſe luxury is directed to other objects, have never cultivated the ſciences; nor have they favoured or rewarded thoſe who apply to them. The artiſt is payed by the day, like the moſt common workmen; and the ſcholar who has dedicated his life to ſtudy, dies more miſerable than if he had tilled the earth.

"How can you expect enlightened men among us?" aſked an Indian philoſopher: "The arts and ſciences have always been oppreſſed by ignorant princes, greedy to heap riches on riches, and debauched by the voluptuouſneſs of the ſeraglio."

Painting is, and ever will be, in its infancy with the Indians. A picture where red and blue are predominant, with the figures dreſſed in gold, is to them admirable. They do not underſtand the chiaro obſcuro, the objects in their pictures have no relief, and they are ignorant of perſpective. In a word, their beſt artiſts are no more than bad colouriſts. In their painted linens we only admire the bright-

neſs of the colours, which depends on ſome previous proper preparation; and the water in which the linen is whitened.

When the outline is drawn, the linen receives the firſt waſhing; a workman then extends it upon the ground, and ſitting down, puts on the principal colour. Children are commonly employed in this buſineſs. After a ſecond waſhing, a more ſkilful workman extends the cloth on a ſmall narrow table, and marks the ſhades. Their pencils are made of a piece of bamboo, pointed and ſplit; an inch above the point is a cuſhion of wool, to retain the colour, which the workman preſſes, to make the colour deſcend the length of the reed.

The ſtate of ſculpture is not more advanced than that of painting; all the ſtatues we ſee in their temples are badly deſigned and worſe executed. We there behold arms and legs that appear broke, heads that do not belong to the body, draperies ſtiff and ſlovenly; from which it is eaſily perceived they never tried to imitate nature.

The

The Indian architecture is ſubject to no rules. The only monuments capable of giving an idea of their talents in this ſcience are the great towers over the gates of their temples, and their ſtories are ſeen ſometimes very high and ſometimes very low. The numerous columns which decorate the inſide of their pagodas have no fixed proportion; ſome are very thick at the bottom and terminate like a cone, inſenſibly diminiſhing: others are very ſlender at the bottom and very large at the top. However, in my opinion, theſe temples have ſomething more noble and majeſtic than thoſe of the Chineſe, or even of any other people on the face of the earth. Thoſe enormous machines which crown the gates, the decorations within, and the thouſand columns which ſurround the pagodas, inſpire veneration, and announce an abode of the deity.

Muſic is in the ſame ſtate of imperfection as the other arts. Their ſongs are deſtitute of harmony. One perſon ſings in a high and another in a baſe voice, to four or five notes, which begin with a kind of humming, and go

on increaſing till the end of the verſe, when they break out into a loud noiſe.

The Indians have ſeveral inſtruments, but none that ſeem deſigned to accompany the voice. That which makes the greateſt noiſe is to them the moſt harmonious and pleaſing. To call the people at the hour of prayer to the pagodas they uſe the trumpet, the Bouri, the Toutare, the Combou, the Naguar, the Dole or Tamtam, and the Talan; but when the Bayaderes ſing the praiſes of the deity, they are accompanied with the Nagaſſaran, the Carna, the Otou, the Piloncojel, the Tourti, the Matalan and the Tal.

There are particular inſtruments to ſome pagodas. In thoſe of Mariatales, they make uſe of the Oudoukai. The religious, conſecrated to the worſhip of this goddeſs, when they aſk alms at the gate of her temple, accompany their voice with the Baini; for which reaſon they are called Bainiens.

In the temples of Virapatren, and of Periandaver, they uſe the Pambe, which is alſo uſed by thoſe of Mariatale.

When

When death is announced in a houſe, the Tare is the inſtrument. The offering of the meats and preſents to the deceaſed by a relation, is always accompanied with this inſtrument, which alſo precedes the proceſſion of the dead to the funeral pile, or to the grave.

The Pandarons, a kind of religious order, who are very nnmerous, accompany themſelves with a ſort of fiddle which they call Ravanaſtron.

The Marattah Bramins and the Mogols play on the vine; and thoſe who make the ſnakes dance, uſe the Magoudi.

The handicraft of the Indians appears very ſimple to us, becauſe they in general uſe few machines; the hand, and two or three tools, perfect works in which we make uſe of an hundred. In this the Indian appears the moſt diſtant from the European. We admire the induſtry of the ſavage Zealander, who, with a piece of ſtone formed like an hatchet, makes his boats and all his joiner's work. We are ſurprized when told that thoſe beautiful muſlins, ſo much ſought after, are made

on

on looms compoſed of four pieces of wood, fixed in the ground: but we do not reflect, that when our anceſtors inhabited foreſts, and lived on acorns, they worked with equal ſimplicity. It was not till after their genius was unfolded by the progreſs of civilization, that mills, and thoſe immenſe and complicated machines to produce great effects, were invented. A cornmill, directed by one man, grinds a thouſand weight of flour a day, while two Indians with their mill, worked by the arm, can only grind ſixty pounds. It is the ſame with all their machines.

The Indian carpenter knows no other tools than the plane, the chiſſel, the wimbel, a hammer, and a kind of hatchet. The earth ſerves him for a ſhop-board, and his foot for a holdfaſt; but they are a month in performing what our workmen will do in three days. It is to no purpoſe ſhewing them the moſt expeditious and eaſy way of ſawing wood; they had rather keep to the imperfect manner they received from their fathers, than to adopt a new one more commodious.

The

The ſawyer places his wood between two joiſts fixed in the ground; and, ſitting careleſſly on a little bench, employs three days, with one ſaw, to make a plank which would take our people an hour's work.

The blackſmith always carries his tools with him, his forge and his little furnace, working wherever he is employed. He ſets up his forge before the houſe of the perſon who calls him, and with the dirt of the place make a little wall, before which he places his hearth: behind the wall are two leather bellows which the apprentice keeps going by alternately preſſing the top. In this manner the fire is kept up. A ſtone ſerves for an anvil, and his whole apparatus conſiſts of a pair of pincers, a hammer, a mallet, and a file.

The productions of the goldſmiths announce, in every ſhape, the want of tools. Like the Chineſe, they have not as yet arrived at the art of poliſhing gold or ſilver, or to work the gold in different colours. Yet we have their filagree work in eſteem; that is, indeed,

deed, only a work of patience. The Indian goldſmith carries his work-ſhop with him wherever he is ſent for. His furnace is an earthen pot; an iron pipe ſerves him for a bellows; and a pair of pincers, a hammer, a file, and a ſmall mallet, are all his tools. He makes his crucible on the ſpot, with clay mixed with charcoal and cow-dung, which gives a ſolidity to the crucible that prevents its breaking in the fire. One ſhilling are the wages of the maſter and his ſervant for a whole day.

The ſhoemaker is of the moſt deſpicable caſt, and is alſo the pooreſt of all the artiſans. He has no other tools than an awl and a knife; no ſhop for leather, or laſts. When a pair of ſhoes are wanted, the money muſt be advanced; and with this money he buys a ſheep-ſkin, which he prepares the ſame day, and on the morrow brings the ſhoes. From the ſhoemakers working in leather, and eating meat, they are held in the greateſt contempt by the other Indians, who eſteem them the loweſt order of men. Their huts are in ſeparate quarters,

ters, out of the towns and villages; and, in the European ſettlements, they perform the office of executioners.

The weaver, in the morning, fixes his loom under a tree before his houſe, and at night takes it home.

His apparatus is very ſimple, conſiſting of two rollers, placed on four pieces of wood, fixed in the earth: two ſticks, which traverſe the warp, and are ſupported at each of the extremities; one by two ſtrings tied to the tree under which the loom is placed, and the other by two other ſtrings tied to the workman's feet, which gives him a facility of removing the threads of the warp, to throw the woof.

Agriculture is in an imperfect ſtate. They are ignorant of grafting; and their gardens are only ſome ſquare plots of Berinjanas, and French beans. Rice being their only food, they have applied themſelves to its cultivation. As this grain ſprings up in water, and that the greateſt part of the lands, particularly on the Coromandel coaſt, are dry and ſandy;

their induſtry has been applied in finding out machines proper for watering.

After the rains, they firſt ſow the rice very thick, in the corner of a river or tank; when the plant is five or ſix inches high, they take it up and tranſplant it in ſmall parcels and at a proper diſtance, in land prepared, and which has been well ploughed; the rice would be choaked if too cloſe, which is prevented by this precaution. When it is ripe, they cut it breaſt-high, with a large ſickle; but never cloſe to the earth, as we cut corn in Europe. It is then made into ſheafs, and to thraſh the grain, they take the ſheafs in their hands, and beat them againſt the ground in a convenient ſmooth place. After collecting the grain, they make a heap of the ſheafs, and beat them with a bamboo, to thraſh out what may remain. Immediately after the rice harveſt, they ſow Cambou, Mais, Milho, Gengeli, &c.

All the lands are divided into ſquares, of a hundred or a hundred and twenty yards; which are ſeparated by an elevation of border,

well

well made. In this manner each ſquare forms a reſervoir where the waters are conſtrained, which are abſolutely neceſſary for the cultivation of the rice. The water is conducted by furrows from one ſquare to another, ſo that an immenſe tract may be eaſily watered. For this purpoſe, they make uſe of a machine called Picote, which is a ſwipe erected on the ſide of a well or reſervoir for the rain-water, to draw up the water, and afterwards to conduct it at pleaſure. This machine, equally ſimple and convenient, is conſtructed in the following manner: Near the well, a piece of wood is fixed, forked at the top; in this fork, another piece of wood is placed to form a ſwipe, which is governed by a peg; and ſteps cut at the bottom, that the perſon who works the machine may eaſily get up or down. Commonly the lower part of the ſwipe is the trunk of a large tree. To the upper part is fixed a pole, at the end of which hangs a leather bucket. A man gets up the ſteps to the top of the ſwipe, in ſupporting himſelf by a bamboo ſcreen, erected

by the ſide of the machine; he plunges the bucket into the well, after which he deſcends, and by his weight draws up the bucket. Another man attends to pour into the baſon, from whence the water flows into the furrow, and is diſtributed over the whole field. The perſon who empties the bucket ſings, to encourage himſelf, one, two, three, according to the number he has emptied.

When the water in the tanks is on a level with the ſurface of the earth, they uſe a baſket for watering, which is made impenetrable by cow-dung and clay, and is ſuſpended by four cords. Two men hold a cord in each hand, draw up the water, and empty it in balancing the baſket.

Of all the machines which the Indians have invented to make oil, the mill, which they at this time uſe to extract the cocoa-nut oil, is the moſt ſimple and convenient.

The pieces of this machine are, firſt, the trunk of a large tree ſunk in the earth, and ſtrongly fixed, the top in form of a vaſe. Secondly, a mortar placed in the middle of the trunk,

trunk, and which not being very large, goes widening to the bottom. Thirdly, a peſtle placed in the mortar. Fourthly, a croſs pole, adapted to the top of the peſtle, and which turns it; this croſs pole is compoſed of equal pieces, tied together with ropes; which being flexible, are not ſubject to break. Fifthly, a large bar of wood, flat, placed horizontally at the bottom of the machine, and to which the croſs pole is fixed. This bar, widening and encreaſing towards the extremity which is fitted to the trunk of the tree, turns in a ſlope made at the bottom of the trunk, and regulates the machine. Two bullocks tied to this bar, turn it and the people along with it. At the top of the trunk is a ledge to prevent the oil from running out. A man ſtands on the horizontal bar, and turns along with it, puts back the grains that are falling out, collects the oil as ſoon as it riſes to the top, and puts it into vaſes.

The machine to card cotton is alſo of great ſimplicity. It is compoſed of a piece of wood, ſix or ſeven feet long. At each extremity a

cat-

cat-gut ſtring is tied, which on touching forms a ſound, for which reaſon it is called Violon. The Violon is ſuſpended by a ſtring to the ſtring of bow tied to the ceiling. The workman, with one hand, holds the Violon in the middle, and with the other, with a piece of wood which has a pad at the end of it, briſkly ſtretches the cat-gut, which flying back beats the cotton, takes it up with force, ſwells it, ſeparates the duſt, and puts it in a ſtate to be ſpun. The elaſticity of the bow, which holds the Violon, makes it very eaſy for the workman to move it from one end to the other, over the heap of cotton he is beating.

It is the Choulias who card the cotton; they are Mahometans; and, like the Maplets on the Malabar Coaſt, are deſcended from the Arabians; whoſe likeneſs they preſerve, but not their religion. The Arabs are of the ſect of Omar, and the Choulias of the ſect of Ali. There is reaſon to preſume that all the time the Moguls conquered India, the Choulias adopted the religion and cuſtoms of the conquerors; on the other hand, on the Malabar Coaſt,

Coaſt, which the Moguls never could conquer, the Maplet adopted the cuſtoms and ſuperſtitions of the Gentoos, under whoſe empire they lived. And it is in conformity to the Malabar cuſtom that the children of the Maplets do not inherit from their father's, but from their mother's, brothers.

The conqueſts of Hyder Ali Khan on this coaſt are too recent, as yet, to have had any influence on their manners; but if the Moguls keep this country, it is very probable that the Maplets will quit their ancient cuſtoms for thoſe of their new maſters, as more conformable to the deſire of nature.

CHAP. IX.

CHAP. IX.

OF PHYSIC.

THE knowledge of the Indians in medicine, is confined to the preparation and uſe of ſome ſimples.

All diſeaſes are difficult to cure in India, not only from the method of treatment, but from a conſtant veneral virulency which attends them. Credulous to exceſs, the Indian imagines he cannot be cured without the aſſiſtance of medicine; they place all their confidence

in an empyric who often has been a waſherman *, weaver, or lockſmith, three months before; and who, from want of employ, turns phyſician.

There is not one phyſician more learned than the reſt of his brethren, or who obtains a greater degree of reputation. The Indians are almoſt all phyſicians. From their infancy they are inſtructed in the knowledge of ſome ſimples, and different receipts handed down from father to ſon. Theſe are for them a reſource in their calamity; and they often make a mixture of plants, of whoſe property they are ignorant, and their effect equally unknown.

They adminiſter few remedies inwardly, and make little uſe of ointments or cataplaſms. They are perſuaded that all diſorders proceed from heat or cold, or that they are occaſioned by winds which are inſinuated be-

* The waſhermen's wives, who are called Mainates, in India, have great repute for their ſkill in miſcarriages. They commonly uſe violent purgatives, ſuch as the kernel of the pine-apple, and rue, an herb. There is no doubt that half the unfortunate victims are poiſoned who fall into their hands.

tween the ſkin and the fleſh. If the diſorder proceeds from the ſkin, they imagine it is produced by worms, and to deſtroy them, they apply cauſtics, which dry up and excoriate the ſkin. On the day following, the phyſician takes off ſome of the burnt ſkin, and ſhews it to the patient for the worms which have gnawed him, and which he implicitly believes.

As their method of treatment is founded on prepoſſeſſion or prejudice alone, they uſe the hotteſt medicines for the frequent diſorders produced by cold. The diſeaſe commonly terminates by an inflammation whoſe important ſymptoms are eſteemed by the phyſician as a neceſſary conſequence of thoſe qualities which they find in all diſorders.

They are ignorant of the uſe of gliſters; and the invincible dread they have of blood is always an obſtacle to their being bled. If an European ſurgeon was to bleed them, the fear attending the operation would produce an effect quite different from what was expected. To ſupply the want of bleeding they order a ſtrict

a ſtrict diet; and the diſeaſed, who will follow the true regimen, is obliged to abſtain ſeveral days from eating and drinking. He is then made to take warm diet-drinks, compoſed of cloves, anniſeed, and other hot ingredients. The inflamation follows, encreaſes, and carries off the patient.

They feel the pulſe in the ſame manner as the Chineſe, by applying the finger ſeveral times to the artery. After having examined the difference of its motions, they look with a particular attention in the face of the patient, whom they inform that the variations of the pulſe affect the countenance, and that the motion of the eyes, joined to that of the artery, is a certain method to find out the nature of the diſorder.

Whatever belongs to ſurgery is unknown to the Indians; like the Egyptians, they have never opened a corps, to ſtudy the nature of the human body, and to diſcover the cauſe of diſorders. They die with tranquility in the hands of their own phyſicians; but in thoſe of a European they would be tormented until death, or until they were perfectly cured, as

they believe it impoſſible for a ſtranger to underſtand their real diſorders.

The Indians are ſubject to different diſorders, and to all the fevers known in Europe. The inhabitants of the mountainous countries are attacked with a quartan ague, frequent and endemical, occaſioned by the waters which give riſe to obſtructions. This malady, for which they uſe no other medicine than a ſtrict diet and purgatives, demands the ſtricteſt attention and ſtudy on the part of the phyſician; as I have obſerved metallic particles in almoſt all the waters which deſcend from the mountains, and particularly in thoſe of the Gingi, which contain many that are vitriolous. The Indian phyſicians who ſaw me analyſe theſe waters, aſſured me that the air alone cauſed theſe fevers, and that in ſpite of all the precaution taken to bring water from a great diſtance, they were not leſs attacked in certain ſeaſons.

The Parias whoſe poverty precludes them from proper nouriſhment, and who, for the moſt part, live on rotten viands, which they dry in

in the ſun, are frequently attacked with a fever of which they expire, from the fifth to the ninth day. The ſymptoms are, a very full pulſe, burning ſkin, the tongue dry, hard, and very often ſplit; the eyes ſparkling and humid, the reſpiration troubleſome, and always accompanied with a weakneſs and extreme faintneſs: ſometimes the diſeaſed ejects live worms upwards and downwards.

They are alſo ſubject to obſtructions of the milt, called by them Baſſe *. According to the Indian phyſicians, theſe obſtructions proceed from a fever caught in cold weather. I imagine that it may be rather attributed to the great quantity of nitre which the earth of this country contains, and which makes the air very cold in certain ſeaſons. This diſeaſe is more frequent in Bengal, where the quantity of nitre is greater. I am perſuaded, that volatile alkali may be given with ſucceſs. Theſe obſtructions extend from the pit of the

* Baſſe. This term is taken from the Portugueſe Baca, which ſignifies the milt.

ſtomach

ſtomach to the left hypochondria, and ſometimes are as hard as a ſtone. The milt muſt be prodigiouſly dilated to occupy ſo great a ſpace.

There is alſo another epidemical diſorder, which reigns, and in twenty-four hours, or ſometimes leſs, carries off thoſe who are attacked. It never appears but in cold weather.

Debauchees, and thoſe who have indigeſtions, are attacked with a looſeneſs, or rather with an involuntary flux of the excrementary matter become liquid, but without any mixture of blood. They have no remedy for this current of the bowels, which they call a ſharp flux, but leave the cure to the care of nature.

The flux of this kind which reigned ſome years ago, ſpread itſelf in all parts, making great ravages: above ſixty thouſand people from Cherigam to Pondicherry periſhed. Many cauſes produced it. Some were attacked for having paſſed the night and ſlept in the open air; others for having eat cold rice with curds; but the greater part for having eat after they had bathed or waſhed in cold water, which

cauſed

cauſed an indigeſtion, an univerſal ſpaſm of the nervous kind, followed by violent pains and death, if the patient was not ſpeedily relieved. This epidemical diſorder happened during the northerly winds in December, January, and February; when they ceaſed, the malady diſappeared. The ſymptoms of this diſorder were a watery flux, accompanied with vomiting and extreme faintneſs, a burning thirſt, an oppreſſion of the breaſt, and a ſuppreſſion of urine. Sometimes the deceaſed felt violent cholicky pains: often loſt his ſpeech and recollection, or became deaf; the pulſe was ſmall and concentered, and the only ſpecific which Choiſel, a foreign miſſionary, found, was treacle and Drogueamere. The Indian phyſician could not ſave a ſingle perſon.

There is great reaſon to imagine that the perſpiration being ſtopped and reflowing into the maſs of blood. by finding its way to the ſtomach and bowels, occaſioned the vomiting, which terminated by this flux.

That which followed, two years after, was the moſt dreadful. It did not proceed from the ſame cauſe as the firſt, as it began in July and

and Auguſt: it firſt ſhewed itſelf by a watery flux, which came in an inſtant, and ſometimes cut the deceaſed off in leſs than four and twenty hours. Thoſe who were attacked had thirty evacuations in five or ſix hours; which reduced them to ſuch a ſtate of weakneſs that they could neither ſpeak or move. They were often without pulſe; the hands and ears were cold; the face lengthened; the ſinking of the cavity of the ſocket of the eye was the ſign of death; they felt neither pains in the ſtomach, cholicks, nor gripings. The greateſt pain was a burning thirſt. Some brought forth worms by ſtool; others by vomiting. This cruel peſtilence affected all the caſts in general, but particularly thoſe who eat meat, as the Parias. The native phyſicians ſucceeded no better in their treatment of this diſorder, which was again renewed during the North-winds.

The Indians are alſo ſubject to watery fluxes and vomitings, occaſioned by the perſpiration being checked, and by their exceſſive poverty, which is ſuch that very often they have not

ſufficient

to eat, that the equilibre of circulation may be maintained. To theſe two cauſes is added the want of linen to cover them in cold weather. They ſleep on the moiſt earth, in huts that are not proof againſt wind or rain. The want of all things neceſſary to the life of man draws on theſe unfortunate people diſeaſes which makes them periſh in great numbers.

The indegeſtions called in India Mort de Chien, are very frequent. The caſts who eat meat, a nutriture too heavy for ſo hot a climate, are often attacked. The Bramins, although they abſtain from meat and fiſh, have often indigeſtions, produced by the great quantity of butter which they eat with their rice; and many have died ſuddenly.

Theſe frequent indigeſtions are not always cauſed by exceſs of food. The freſh air to which we expoſe ourſelves with ſo much pleaſure, cauſes an indigeſtion, if the ſtomach, belly, head, or any other part of the body, receives cold ſufficient to check the perſpiration: many people have died by ſleeping in the open air.

The pluresy and other inflammatory disorders are unknown to them; but the bloody flux answers for these deficiencies.

The venereal disorder has ever existed in India; it is not absolutely dangerous, if remedies are immediately applied: but among loose women, who suffer it to take root for three or four years, it changes into a cancer and leprosy; all other disorders follow and conduct them to the grave. The Indians palliate this disorder without destroying the cause; and as, in general, they bring the seeds of it into the world with them, especially the common class, it is very rare that sound people in this respect are to be found in India. The remedies generally used are diet-drinks of Curaneli, cold baths, and purgatives of the milk of Cali *, which they make into pills, mixing

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† The Cali is known to Europeans by the name of the Titimale of India. This plant is however of another species. The milk is purgative, and causes vomiting to excess. The juice, thickened by fire, will keep a long time. The Indians use it as a simple purgative, and give the patient about the size of a pin's head.

the

the juice of the tops of the branches with the flour of maize; they give it every day as large as a grain of pepper, and make uſe of this remedy for all ſorts of venereal diſorders, which are thus cured, if not inveterate.

The epilepſy is alſo known by them. Their only remedy is eating rooks, which in India are called graye; for which reaſon this diſorder is called graye.

The ſmall pox is epidemical; it commonly reigns from the month of February to April, and diſappears on approach of the land winds. There are ſome years when it is very fatal. When it ſpreads in a town, it makes dreadful devaſtations, not only on account of its malignity, but alſo of the manner in which it is treated.

The Indians do not make uſe of inoculation; neither do they diſtinguiſh the confluent ſmall pox from the refluent; but treat them both in the ſame manner.

On appearance of the firſt ſymptoms, that is to ſay, fever, vomiting, pain, &c. the patient is reduced to rice-water called Congee; whether

he vomits it or not, he has no other nouriſhment till the fever leaves him, and the pocky puſtules begin to ſuppurate: the patient is then permitted to have a little rice and ſome dried fiſh called Carvate; the regimen they obſerve may anſwer all the effect of bleeding in uſe with us. When there is a coſtiveneſs, a little Jagre ſerves in lieu of a glyſter. If the pock does not riſe well, they give the patient the juice of the tamarind leaves, mixed with a little Jagre, perſuaded that this remedy facilitates the eruption; when the ſuppuration takes place they ſprinkle the diſeaſed with aſhes of cow-dung, to prevent the linen from ſticking to the puſtules. This erroneous practice turns the humours back, checks the perſpiration, forms a collection of matter, conſiderable ſcars, fluxes and coughs, which often lead to a conſumption. They rub the eyes and noſtrils of the patient with cocoa-nut oil, to prevent theſe parts from cloſing. The ſixteenth or ſeventeenth day the diſeaſed is waſhed with cold water, and well rubbed with

with the leaf of the Margoſier *, and the leaves of this tree, pounded, and fried in butter or oil, are alſo applied to the parts excoriated; the patient is then permitted to eat curdled milk, rice, and onions.

Theſe cold bathings often cauſe fluxes, convulſions, collections of matter, coughs, oppreſſions, and finally death; thus terminates the Indian treatment of the ſmall pox. The epidemical meaſles, which five years ago made ſuch ravage among them, was a kind of ſmall pox, which had never been ſeen before in India. The eruption began in the face and breaſt, and ſpread over the whole body, even to the extremities; it was followed by oppreſſion, drowſineſs, and thirſt. All thoſe who were treated by the phyſicians of the country with diet drinks and antidotes, after their faſhion, expired.

* The Margoſier is a kind of Melia. This tree is conſecrated to Mariatale, and it is from ſuperſtition alone that the Indians rub the ſick with the leaves. They uſe the tops of the branches to drive away the flies that torment the diſeaſed; and alſo put branches on his bed, and all over the houſe. The neighbours likewiſe put branches on their houſes, being perſuaded that Mariatale will prevent the diſorder from entering their doors.

Child-birth, which is performed with ſo much eaſe in India, is attended with dangerous conſequences: the cuſtom is to leave the lying in woman three days without either ſolid or liquid nouriſhment; this is called the Langanam *; they give her only a drink compoſed of various roots, leaves, and aromatic ſeeds. This remedy dries the blood, which after having furniſhed during the three days the matter for the ſecretions and profuſe evacuations, accompanying child-birth, becomes thick, viſcous and lymphatic, from whence ariſes an inflammation in the womb; this inflamation cauſes the Jani †, and the ſick perſon dies on the eighth or ninth day.

The Indians have alſo ſome particular remedies for different diſorders.

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* The Langanam conſiſts in abſtaining from eating or drinking during three, four, and five days. The Indians order this remedy almoſt in all diſorders. It cauſes ſerious accidents, and at length death.

† The Jani. A defect in the circulation of the blood and humours, cauſed by a want of liquid matter, and increaſed by the Langanam.

For

For the fevers of the country, they uſe with ſucceſs diet drinks of the Margoſier's root pounded, which ſupplies the place of our bark; they ſay it is the ſame root, and when freſh, is ſtronger than that ſent from Europe, which loſes part of its virtue during the voyage.

For the gout, they uſe during one month, a powder, whoſe principal ingredient is brimſtone. They would never let me into the ſecret of the compoſition; but whether the remedy is good for nothing, or they adminiſter it badly, it is very pernicious, and makes the gout fly upwards.

For the hemorroidal flux they uſe with ſucceſs lard mixed with rice, which they call Pannimei.

They cure ring worms, with a cut lemon, on which they put ſome grains of pounded Tchimbe*; they leave this drug on

* The Tchimbe is in the claſs of herbs. It has a long and very ſlender pod, the ſeed round and flat at the two extremities.

the

the ring worm till it is dry, and then waſh the part with water in which red lead has been diluted.

For the tooth-ach they uſe earth-worm-powder, which they pretend is a ſpecific to ſoothe the pain.

In lieu of our eau de luce, they uſe the milk of Cali, and to recover a perſon from fainting, they rub the corner of the eye. The cauſtic powers of this liquid ſoon awaken the ſenſibility of every part, reanimates the patient, but who moſt commonly loſes his ſight.

They have particular phyſicians for the bite of ſnakes: as the ſting of many of theſe reptiles cauſes a ſpeedy death, and as a phyſician cannot always be had in time, they make uſe of ſome receipts, which the empiricks leave in the countries through which they travel.

Among theſe ſnakes, one of the moſt dangerous, as well as the moſt common, is the Couvre Capelle. The Indians call it Nalla Pambon, that is to ſay good ſnake.

They

They make uſe of the Vichamarandou *, as a remedy againſt the bite.

To apply this remedy, they open the ſkin till the blood appears, and put into the inciſion ſome Vichamarandou as large as a pepper corn, rubbing it well. They make the patient ſwallow another, and if he is inſenſible, they rub his lips with it.

When the danger is imminent, they increaſe the ſcarifications, opening the ſkin of the forehead and neck, rubbing the inciſions with Vichamarandou. This remedy is very efficacious, when ſpeedily applied; but without effect when the poiſon has reached the blood.

But the moſt ſurpriſing method of cure was uſed at Karikal, at a time when no phyſician or Vichamarandou was to be had. They took a young fowl, and applied its breech to

* The Vichamarandou, known to Europeans by the name of ointment of Madura, is a mixture of different herbs and roots, which infallibly contain a great quantity of volatile alkali. The principal ingredient is the kernel of the pine-apple tree. This ointment, which is a violent purgative, ſmells like human excrement.

the bite; which had almoſt the ſame effect as a cupping glaſs, and drew out the poiſon. The fowl expired ſoon after: a ſecond was applied, which alſo ſoon expired, and was replaced by a third: thirteen were ſucceſſively applied. The laſt did not die, neither did it appear diſordered; and the man was perfectly cured.

There is a kind of very ſmall viper, and which never grows larger. The Indians call it Viriapambou, and pretend it is the only ſnake that procreates. The bite is extremely dangerous. The remedy they give is to eat Coloquintidas.

When they taſte the bitter, the patient has eat enough: for they believe that the venom of this viper prevents the perſon affected from taſting the bitter of the Coloquintida.

And as a flux is commonly the conſequence, they make the patient eat a ſort of flat peas, called Paroupou, till it is ſtopped.

This is nearly all the knowlege, or rather the prejudices, of the Indians in phyſic, and the general remedies, or poiſons, they uſe.

CHAP. X.

CHAP. X.

OF ASTRONOMY.

ASTRONOMY being very ancient with the Indians, it is probable they communicated this ſcience to the nations who traded with them. By the means of ſome ſet forms * contained in enigmatical verſes, they calculate exactly and quickly the eclipſes of the ſun and moon. The paſſage of Venus over the ſun's diſk was calculated by the Bramins with great correctneſs. In the moſt ancient of their ſacred books the following account of the planets is found.

* Some may be ſeen in Mr. Legentil's voyage.

The ſun performs his courſe within the centre of the earth *; this vivyfying planet produces all the bleſſings which men and animals enjoy. He furniſhes the meaſurement of time by his revolution round this globe. In the beginning of the month Cartigue, (November) the night becomes longer than the day, by one Najigue †, while the ſun advances towards the ſouth: on the contrary, while that planet approaches towards the north, the days are longer than the nights.

In the ſpace of ſixty Najigues, or twenty-four hours, the ſun travels nine Courous ‡, and eight millions of Yogenais §. When it is day in one place, night reigns in the other; which is cauſed by the ſun's courſe. His chariot is ſupported at one end by mount Me-

* All nations have generally believed that the ſun describes his orbit round the earth. The Europeans are perhaps the only people who have recovered from ſo groſs an error.

† A Najigue is equal to 24 of our minutes.

‡ A Courou is a hundred times a hundred thouſand.

§ A Yogenai is four leagues; which makes the ſun's courſe to be 392 millions of leagues in 24 hours.

rou;

rou *; and the reſt is ſuſtained by the air: there is one wheel only. It is drawn by ſeven green horſes †; and the god Arounin is the conductor. The Valaguilliers, to the number of ſixty thouſand, follow the ſun in his twelve chambers ‡, adoring him, and chanting different airs to his praiſe.

The heaven of the moon is a hundred thouſand Yogenais below that of the ſun §; and performs its courſe ſooner.

The ſtarry heaven is two hundred thouſand Yogenais above that of the moon.

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* Merou. A mountain of gold in the middle of the earth. The gods alone can go there. The Indians maintain it is in the north, on the ſide of the north pole; that it is compoſed of eight thouſand Condoumodis, or ſmall mountains. The gods tranſported it in the ſea of milk, in order to make it move and have the Amourdon, which makes them immortal. See the ſecond incarnation of Vichenou, lib. 2. of the mythology of the Indians.

† This number was undoubtedly choſen on account of the ſeven days of the week.

‡ Theſe chambers are the twelve ſigns of the Zodiac.

§ By this faithful tranſlation it will be ſeen that the Indians do not believe, as the learned Mr. Bailly aſſerts, that the moon is above the ſun.

An

An hundred thouſand Yogenais above inhabits Soucrin, (Venus), who alternately precedes and follows the ſun.

Two hundred thouſand Yogenais above Venus, is Bouda (Mercury). When he is ſeparated or at a diſtance from the ſun, which often happens, it announces famine.

At two hundred thouſand Yogenais above Mercury, Mars has his reſidence; he paſſes a ſign in forty-five days; and is a being very prejudicial to mankind.

Two hundred thouſand Yogenais further, Jupiter holds his court. He moves ſo very ſlow, that he paſſes but one ſign in a year. If he has a retrograde motion, ſome misfortunes are portended to the Bramins.

Two hundred thouſand Yogenais above Jupiter reigns Sani, or Saturn, who paſſes one ſign only in thirty months. This is the moſt baleful of all the planets.

Eleven thouſand Yogenais above Saturn is the heaven of the ſeven Richys *.

* Theſe are great patriarchs: they form the conſtellation which we call the Urſa Major.

Ten

Ten thouſand Yogenais beyond the Richys, is a circle which has the form of a lizard, called Singſoumaram *. In the tail of this is the Drouvan or polar ſtar.

Ten thouſand Yogenais below the ſun, is the circle of Ragou and Quedoui (the dragon's head). Theſe two giants became the enemies of the ſun and moon, becauſe they hindered them from eating their portion of Amourdon, or butter of life; they ſwore an implacable hatred againſt them, and threatened to ſwallow them when they ſhould be off their guard. The body of theſe giants extends thirteen thouſand Yogenais, and hides the ſun and moon, which occaſions the darkneſs of the eclipſes.

Wherefore do we call theſe two ſtars, which the Indians name Ragou and Quedou, the dragon's head, if our aſtronomy did not originate from this ancient people?

* The religous piouſly believe that this circle is the foot of Vichenou.

CHAP. XI.

OF THE DIALECTS AND MANNER OF WRITING OF THE INDIANS.

ARTICLE THE FIRST.

OF DIALECTS.

SECTION I.

OF THE INDIAN DIALECTS IN GENERAL.

FROM the coaſt of Orixa to Cape Comorin, and up the coaſt of Malabar as far as Cochin, they ſpeak they Tamoul dialect. The learned men of this part of India write their compoſitions in ſtanzas; which makes them in general unintelligible, even to thoſe Indians who can read well.

On

On the coaſt of Orixa they ſpeak the Talinga, a dialect which differs from the Tamoul in character and pronunciation, although the character of each, tranſlated, anſwers to the ſame characters in French.

On the coaſt of Malabar they ſpeak a dialect which alſo differs from the Tamoul, in character and pronunciation.

On the northern part of the Malabar-coaſt, upwards towards Guzerat, they ſpeak the Hindoo, which may be compared to corrupted Samſcroutam. It has little affinity with the Tamoul, Talinga, and Malabar dialect.

All theſe dialects, inſtead of being perfect, which would have been the caſe if theſe people had cultivated the ſciences, are ſo much corrupted, that it is with difficulty any traces of the Samſcroutam language are to be found. Among the learned Bramins on the coaſt of Orixa, ſome remains are in the higheſt preſervation. They have entirely loſt it on the coaſt of Coromandel, and only make uſe of ſome characters of this ancient dialect,

to ſupply the defect of their writing, as their letters cannot expreſs many words.

Over all India, beſides the country dialect, Moors and Perſian are ſpoken, which were introduced by the Moguls when they conquered the country. The merchants on the Coromandel coaſt almoſt all ſpeak the Talinga. In the European factories a bad jargon, introduced by the Portugueſe when they firſt ſettled in India, ſtill prevails.

The Samſcroutam, Samſkret, Hanſcrit or Grandon, is the moſt copious; from the multiplied characters thoughts are expreſſed with great eaſe, which made P. Pons term it the divine language.

The Samſcroutam was the ancient language of the Brachmans, and not of an anterior race, as Mr. Bailly aſſerts. The living languages of India have affinity ſufficient with this ancient dialect, that we may eſteem them all to be children of the Samſcroutam, but corrupted by a mixture of bad jargon.

The French language is no more like that of the Gauls; and in five hundred years it will

have undergone more changes than the Samſcroutam has ſuffered ſince the deſtruction of the Brachmans.

The Talinga is a ſoft pleaſant language, and has leſs defects than any other dialect in India.

The Tamoul, without doubt, is the moſt defective language, as every letter may be written and pronounced in a different manner *.

All theſe languages abound with ſtrong expreſſions, and lively images, which do not deviate much from nature, although they are *outré*. For example, in the deſcription of a combat, the clinking of arms is imitated by the quick and repeated rolling and ſtrokes of the tongue, which are obliged to be given to finiſh each ſtanza.

The learned language is called Chentamy; all works are written in this language, and in ſtanzas, which are ſung by the reader, who marks each ſtanza, in pronouncing the firſt

* As Mr. Sonnerat's account of the Tamoul language was taken from a grammar, printed at Tranquebar, I refer the reader to that work.

ſyllable in a high tone of voice, which inſenſibly decreaſes in a muſical tone to the laſt. If in the ſtanza there is a ſyllable too much or too little, the tone is deranged, as happens with us when we read a defective verſe. By this method faults in the copy of a work are diſcovered and rectified. When a phraſe finiſhes at the end of the ſtanza, the reader marks it by a long humming in the throat and noſe.

The Indians write upon a kind of reed called by them Olles, with a bodkin; and not, as has been believed, with a file, on the bark of trees, plaſtered with wax or maſtic. The Olles are pulled from the leaf of a kind of palm tree, the fruit of which is well known in India by the name of Longue: this leaf makes a thick and dry fan; the reed which is taken from it is called Olles. To form the characters the Olle is placed on one hand, and the writer writes with the other. They write on both ſides of the Olle, and afterwards black the letters they have made. To make a book the Olles are placed on one another, and a hole

is

is made at the extremity of each, which paſſes through all the leaves, through which is put a ſtring that ties them together.

The Indians alſo write upon paper, which cuſtom I believe has been introduced amongſt them by the Moguls; as the laſt prefer paper to the Olles. This paper is made with rags of coarſe cotton, and paſſed through a glew of rice, which makes it even, and gives it a varniſh like the paper of China. It is made of all colours: often of gold and ſilver. They write with a reed, holding the fingers at a great diſtance from the nip of the pen; a greyiſh paper is what they prefer; very ſeldom writing upon white, which they only uſe to wrap up goods. Paper cannot have been long in uſe, as all their ancient compoſitions are written on Olles.

CHAP. XII.

APOLOGUES, OR FABLES OF THE INDIANS.

THE antiquity of the moral fables which the Indians have, proves that to them we owe this method of inſtruction. Thoſe which I am going to relate, and which are plain tranſlations, ſufficiently mark, that the greateſt part of fabuliſts have drawn their reſources from the Indian ſtore-houſe.

THE ELEPHANT AND THE RATS.

It is politic to oblige thoſe who appear moſt contemptible.

A FARMER perceiving that the rats ſpoiled his harveſt, reſolved to deſtroy them: he

he took his meaſures ſo well, that he impriſoned them all in a large earthen vaſe, which he left in the field. The priſoners deliberated a long time on what method to extricate themſelves, but the ſtrength of the vaſe reſiſted all their attempts. At laſt, one of them peeping through a ſmall hole, ſpied an elephant coming. He immediately informed his unfortunate companions, who, as ſoon as the elephant came within hearing, begged he would give them their liberty. What ſervice will it be to me, replied the elephant, to oblige ſuch reptiles as you are? The rats aſſured him they would diligently ſeek every occaſion to teſtify their acknowledgement, in ſuch a manner, that he yielded to their intreaties, and broke the vaſe with a kick of his foot. Some days after, he himſelf was taken in the toils; and ſeeing one of the rats paſs that way, whom he had delivered; You ſee, ſays he, I am taken in my turn; who can extricate me from this dilemma? The rat anſwered, he would go look for his companions; and together they would find the way to give him his

his liberty: he actually no ſooner informed them of their deliverer's danger, than they ran to his aſſiſtance, broke the nets by gnawing them, and ſet the elephant free.

THE EAGLE WITH TWO HEADS.

It is reciprocal kindneſs alone that can make two people happy who are obliged to live together.

AN EAGLE had two heads, which were continually at variance, becauſe the one finding excellent fruits, eat them, without beſtowing any part on the other; the laſt complained of it, and was anſwered, Of what conſequence is it whether the fruit is eaten by you or by me, ſince it is all for the purpoſe of nouriſhing the ſame body? I agree, replied the other; but as their flavour ſeemed ſo delicious to you, I ſhould like to have experienced the ſame. The gluttonous head did not heed this repreſentation, but was ſoon puniſhed for it, as the other, to revenge himſelf, ſwallowed poiſon, and killed them both.

THE

THE CRANE AND THE FISH.

Crimes and Wickedneſs never go unpuniſhed.

A CRANE deſirous of treating his friends, approached a tank which he knew was full of fiſh, and walked ſome time on the banks, affecting to be in great diſtreſs. A craw-fiſh perceiving him, aſked what was the matter, and why he looked ſo melancholy? to which the other replied, that being perched that night on a tree, he had heard ſome fiſhermen who were plotting againſt the inhabitants of this tank; to-morrow they will take you all, and I ſhall be deprived of my food. Is there no way of avoiding this misfortune? aſked the craw-fiſh. I ſee but one, replied the crane, and that is to take the fiſh to a neighbouring tank where the fiſhermen never can catch them, as it is a deal larger and deeper than this is. The craw-fiſh haſtened to inform the fiſh, who immediately came to the crane and told him they would accept of the ſervice he was ſo good to proffer, provided there was no deceit;

that in conſequence they ſhould ſend a deputy to reconnoitre the place, who ſhould bring an account, that they might be certain of its exiſtence: the crane ſubmitted with a good grace, and the devoted fiſh was actually carried to a very deep tank, which having traverſed over he was brought back by the crane, and gave an account of his embaſſy. The fiſh thanked their benefactor, and haſtened to jump on the bank: but the crane carried them all on the top of a rock, where he promiſed to give his entertainment; the craw-fiſh came out alſo in his turn, and let himſelf be taken by the tail when he ſaw at a diſtance the fiſh, who began to dry up, and the craw-fiſh running about here and there to find water; at this appearance, having no longer reaſon to doubt of the treachery, nor of his approaching death, he ſeized the crane by the throat and ſtrangled him. This perfidious wretch, deprived of ſenſation, fell on the rock where he had brought the fiſh, and expired on the bodies of his victims.

THE

THE LION AND THE LEVRET.

When Strength is inſufficient, Artifice may ſometimes be uſed.

A HUNGRY lion devoured all the animals who fell in his clutches. To avoid continual apprehenſions, the beaſts propoſed to ſend him every day one of each kind. The propoſal was accepted, the treaty made, and punctually performed by each party. At laſt, the lot falling on a levret, the moſt cunning of his kind: he walked ſlowly along, and did not arrive at the hour preſcribed. The lion inſiſted on knowing the reaſon of his delay. I ſtaid ſo long, replied the levret, to ſave your life, and alſo that of all the beaſts. I ſaw on the road another lion, who comes to declare war, and devour you, as well as all your ſubjects. Pleaſed with this advice, the lion ordered the levret to conduct him to his foe; but the levret carried him to the brink of a great well, in which he ſaw the reflection of his own image, and

taking it for his rival, he furiouſly ruſhed on it, and periſhed.

THE BRAMIN AND THE POT OF FLOUR.

Projects often vaniſh as ſoon as conceived.

One day a Bramin was repoſing himſelf on the ſand, cloſe to the ſide of a river; he had a pot full of flour, which had been given him in alms, and from that was forming ſchemes of great fortune. I will go, ſaid he, and ſell this flour, with which I will buy young kids, and rear them; when they are full grown they will beget others, and in a few months I ſhall have a large flock. I will ſell ſome of them to buy calves and heifers, who will multiply in ſuch a manner, that before two years I ſhall have five or ſix hundred head of cattle. I will then build a houſe, marry a pretty wife, who will renew my life in that of a beautiful infant. Every morning I will go, ſuperbly dreſſed, and announce the almanac to the king. But when I return to my houſe, if I find my wife

wife beating the child, what ſhall I do? I will take a ſtick and bang her well. On pronouncing theſe laſt words, full of rage, he laid hold of a ſtick, and thinking he was beating his pretended wife, he gave ſeveral blows to the pot, which broke it to pieces, and his fortune evaporated in air.

THE SERPENT AND THE TOAD.

A SERPENT affecting a melancholy air, on the ſide of a tank, a toad perceived him, and enquired the cauſe of his ſorrow. Alas! cried the ſerpent, a penitent whom I bit, has curſed me, as a puniſhment for my crime, and compelled me to carry on my head thoſe who before ſerved me for food. The toad ran to inform his companions of this news, and returned, arrogantly offering himſelf to expiate the ſerpent's crime, by getting on his head: the ſerpent conſented; but it was to carry him

to

to his hole and devour him; as he would to all who followed the example.

THE MAN, THE TIGER, AND THE FOX.

We ſhould never confer Favours on ungrateful People.

A MAN paſſing through a foreſt, ſaw a tiger taken in a trap, who deſired he would releaſe him, which the good natured man did. The tiger, who had not eat for three days, was ſcarcely at liberty, when he wanted to devour his deliverer. What, cried the man, have you ſuch a wicked thought, when you owe your life to me? A fox paſſing by was choſen as arbitrator of the diſpute. Having heard the ſtory, he counterfeited deaf, and thus ſpoke. Gentlemen, I do not well comprehend the buſineſs, will you ſhow me how it happened. The tiger, not ſuſpecting any trick, put himſelf again in the trap, and the man was going to releaſe him. When the fox aſked him, what buſineſs he could have

have with that tiger ? follow me, ſaid he, and continue your journey, which they both did, wiſhing the tiger a good appetite.

The Indians have alſo old ſtories, very like our novels and tales. I will recite only one, for a proof; which will be ſufficient to underſtand of what kind they are.

THE TWO CRAFTY WOMEN.

THE wife of a barber, who made gallantry her occupation, went to inform a weaver's wife that a lover waited for her. It was in the night time, and the weaver's wife was aſleep with her huſband; but ſhe roſe immediately, to follow the intriguing wife of the barber. During her abſence the huſband waked, and was ſurprized not to find his wife in bed. When ſhe returned, he tied her to a poſt, and chaſtiſed her ſeverely; when, leaving her there, he went to bed and again to ſleep. The barber's wife came to fetch her a ſecond time, for another rendezvous, and was not a little ſurprized to find her in ſuch a conſtrained attitude

attitude: however, not to diſappoint the party of pleaſure, ſhe offered to put herſelf in her place, a condition which the other accepted without much intreaty. When ſhe was gone, the huſband waked, and aſked ſome queſtions, to which the barber's wife made no reply, for fear of being known. The weaver, enraged at her ſilence, cut her noſe off and again went to reſt. The wife returned ſome little time after, and was ſoon informed by her friend of the cruel operation. She replaced herſelf at the unlucky poſt, while the other, picking up her noſe, went home. The weaver again waked, and anxious to know if the obſtinate ſilence of his wife would laſt for ever, again attacked her with new queſtions; when his wife, taking advantage of his error, reproached him bitterly for his jealouſy, and informed him, that heaven itſelf had manifeſted her innocence by reſtoring the noſe of which he had unjuſtly deprived her. The weaver was no ſooner convinced of this prodigy, than he acknowledged his faults, begged her to pardon them, and that for the future he would never

more

more be jealous, and ſhe ſhould have reaſon to command his behaviour: the woman, who was not revengeful, accepted peace on theſe terms, and went to bed.

The other woman was furious at her adventure: her huſband, who was barber to the king, was called up early, immediately to ſhave the prince: he directly aſked his wife for the razor box; ſhe gave him one of the worſt; the huſband, in a hurry to be gone, flung it at her, ſtill aſking for the box; but ſhe began crying outrageouſly, and feigned to pick up her noſe. The barber, much aſtoniſhed at ſuch an accident, fell at her feet, aſked her pardon a thouſand times, and, at length, obtained it; that is, when his wife fully ſaw the ſucceſs of her artifice.

END OF THE THIRD BOOK.

BOOK IV.

OBSERVATIONS ON CHINA, THE KINGDOM OF PEGU, MADAGASCAR, THE ISLES OF FRANCE AND BOURBON, THE CAPE OF GOOD HOPE, CEYLON, THE MALDIVES, MALACCA, THE PHILIPPINES, AND THE MOLUCCAS.

CHAP. I.

OF CHINA.

THE title of this chapter announces to the reader, either a repetition of tedious praiſes, or a chain of truths which ſhould fill it with events. A nation whom we dare not name but with reſpect, whoſe laws are never mentioned without encomiums, nor their manners without admiration, deſerves, more than any other, the attention of the traveller, and the examination of the philoſopher.

Situated

Situated at the diſtance of four thouſand leagues from Europe, the Chineſe have been only known in the weſt from the edifying accounts of the miſſionaries: theſe men, whom the deſire of beſtowing eternal happineſs on idolatrous nations, or the reſtleſs wiſh of tranſporting themſelves into unknown parts, for the purpoſe of promulgating dreadful truths, have not been entirely diſintereſted in renouncing their native land, and its conveniencies: as a compenſation for their labours, and as a reward for the perſecutions to which they expoſed themſelves, they have had the glory of tranſmitting to their aſſociates aſtoniſhing accounts and repreſentations of a nation worthy to be admired. But it is well known, that the knowledge of this claſs of Europeans is limitted to frivolous ſcholaſtick ſubtleties, and to the elements of morality, ſubjected to the laws of the goſpel, and of revealed religion.

Theſe aſſertions relative to the firſt miſſionaries cannot affect the Jeſuits; they had another motive in repreſenting the Chineſe to us in the

moſt favourable light, and in deſcribing them in the moſt lively colours. To an exemplary life, to an affecting and mild diſplay of piety, and to a ſtudy of the ſciences, the Jeſuits added a relaxation of morals perfectly ſuited for their apparent converſions, a deep policy, which had its own glory for the object, and a re-union of all the poſſible means to bind the univerſe in chains. Not having it in their power to ſubdue the world by arms, they reſolved to ſubject it in the name of the eternal; for which reaſon, they never failed of exalting the advantage of Theocracies, (under which emblem they wiſhed to diſguiſe their ſacred deſpotiſm) as the image of that government which they burned with deſire to eſtabliſh in all countries.

The Chineſe government being adapted to ſerve for the baſis of their ſyſtem, it was neceſſary to repreſent the deſpot by whom they were governed, as a prince enjoying a ſacred and abſolute authority over a numerous people, and concealing his politics and decrees, by an impenetrable veil, from the vul-

gar,

gar. It was alſo proper at the ſame time to deſcribe the Chineſe as a gentle, humane, happy, and contented nation, under the conduct of ſuch a father, expert in agriculture, commerce, and arts, governed by wiſe laws, and in ſuch a moral and civil ſituation that all mankind would be ambitious of obtaining. Their accounts have related labours whoſe extent aſtoniſhes the human mind; we have ſcarcely one complete hiſtory of the country we inhabit, and we are preſented with a hiſtory of China, which they pretend to have tranſlated from the original work in the very country itſelf. This, without doubt, is an admirable precaution, and diſcovers a depth of aſtoniſhing deſigns, ſeeing that hiſtory makes uſe of a power over our credulity, which is even acknowledged by reaſon, and which ſhe impoſes by the chain of dates and the probability of deſcriptions, and alſo that it is in hiſtory alone that the philoſopher can ſtudy mankind.

All circumſtances favoured the Jeſuits; they alone had vanquiſhed the obſtacles which

prevented

prevented the Chineſe from having any commerce with foreigners, and had penetrated as far as Pekin. At the ſame time that they were thus ſucceſsful, their accounts ſeemed likely to be buried in oblivion, and their influence deſtroyed; when a claſs of men, called in France œconomiſts, employed in calculations on the ſubſiſtence of nations, revived in their agronomical lectures, the fables which the Jeſuits had reported of the commerce and government of China. The day on which the Emperor deſcends from the throne, to uſe the plough, has been celebrated in all their hiſtories. They have extolled, to a great degree, this idle ceremony, equally frivolous as the worſhip paid to Ceres by the Grecians; and which, at the ſame time, does not prevent thouſands of the Chineſe from periſhing by hunger, or of expoſing their children, from the impoſſibility of providing for their ſubſiſtence.

The œconomiſts made a pretext of this political comedy, to blame the ſovereigns of Europe, who divided their protection between commerce

commerce and agriculture. They boldly aſked, of what uſe were colonies, a maritime commerce, voyages to diſtant countries; and eagerly collected the miſrepreſentations of travellers, when they were in the leaſt favourable to their ideas. They did not comprehend that a diſtrict, of whatever extent it may be, might produce more men than it can ſupport; that it is eaſier to give birth to a child than to have a certainty of providing it ſuſtenance, and that population without commerce is a real burthen to a ſtate. It is commerce alone that can repair the inequalities of population, and of the productions of the earth; and the greateſt commercial and maritime nation is not only the moſt certain of its own ſubſiſtence, but alſo retains in its power the ſubſiſtence of other nations.

In ſpeaking of China I ſhall avoid partiality; I ſhall ſimply relate what I have ſeen, what knowledge I have received from the Chineſe themſelves, and of what they could inform me by their traditions. The ſhackles

the Chineſe have put upon all connexion that might be made between themſelves and foreigners has certainly no other reaſon than a conſciouſneſs of their own weakneſs. If they had permitted the Europeans to have eſtabliſhed themſelves, the Chineſe, by their diſtruſtful and reſtleſs character, would have ſoon raiſed quarrels, which a ſmall number of theſe robuſt and high ſpirited men would have ſoon quelled, and for ever prevented. The government of China, like that of all enſlaved nations, is too imperfect to make itſelf reſpectable by its own proper force. They indeed never ſeem to have thought of it; and if that is the caſe, may we not conclude, that the cauſe ariſes either from weakneſs or impotence? In reſpect to their knowledge and virtues, it is well known what the knowledge and manners of a nation muſt be, who, chained down by a policy, which to them is made a myſtery, tremble under laws of which they are ignorant; and which are only known to literary men; and ſhuddering at the aſpect of power, whoſe principles they are obliged to adore.

I ſhall

I ſhall not enter into an examination, whether China was peopled by a colony from India; but I can boldly aſſert, that after the irruptions the earth had experienced, this country, divided by an infinity of rivers and marſhes, without doubt could not be habitable for a long time after India and Perſia were peopled. The ſituation of theſe laſt countries was favourable for the running off of the water, while the other could not begin to dry but after a long period of ages and years.

It appears that the firſt chiefs elected by the Chineſe, governed them like the fathers of a family, and were neither emperors nor deſpots; but inſenſibly they accuſtomed themſelves to eſteem this depoſit of power as perſonal property. They ſubſtituted arbitrary laws in place of the wiſe laws of nature, and for many ages they have not been approached without fear. The more to impoſe, they dazzled the people by their magnificence, and cauſed themſelves to be adored as the ſon of God. It is for this reaſon that the emperor is the great patriarch of the nation, and the only judge of all religious diſputes.

Armies and guards were neceſſary to preſerve the ſupreme power, always menaced by rebels, who were treated as barbarians and ſavages, becauſe they wiſhed for a protector and not a king. The revenues not being ſufficiently conſiderable, taxes and duties were increaſed. Thus it was this unhappy nation, from the power of a ſingle perſon, loſt their manners and primitive genius, to fall into contempt and oppreſſion. If we recur to the origin of other nations, we ſhall often find the ſame ſeries of events.

Before the river Canton was known, and European ſhips had viſited China, caravans went to fetch the productions of the ſoil and of their induſtry, which they afterwards diſtributed over Europe; conſiderable profit was gained, and the commerce was carried on in this manner, till the Portugueſe, then maſters of India, perceived the neceſſity of a maritime commerce to China. It was in the year 1518 that their firſt veſſels anchored at Canton; at that time this province was infeſted by pirates, who, living at the mouth of the river,

river in iſlands, now called the Rogue's iſlands, ruſhed from their retreat to capture the Chineſe veſſels. This weak and cowardly people no longer dared to ſtir from their harbours, nor engage a handful of men whom a hardy life had rendered enterprizing; the Chineſe were contented in calling them ſavages, and it was neceſſary they ſhould learn from an European nation, that theſe ſavages were not invincible.

The Portugueſe, whoſe intereſt it was to deſtroy them, at the ſame time wiſhed to make a merit of it with the Chineſe, and offered their ſervices, which were eagerly accepted. The Chineſe armed themſelves, in conjunction with their allies, with the reſervation of being only ſimple ſpectators. The Portugueſe gained battle after battle, and cleared the country of theſe formidable villains. For the price of their victories they obtained a ſmall barren dried up iſland, at the mouth of the river Canton, where they built Macao: they had alſo valuable privileges granted them, of which in the ſequel they were deprived. Macao ſtill

belongs to them, but the Chineſe have built a fort which commands the town and citadel of the Portugueſe, and upon the leaſt diſpute they ſtop their proviſions.

The Dutch, after having got poſſeſſion of all the commerce of India, wiſhed to eſtabliſh a ſolid commercial ſettlement in China; they aſked for a diſtrict, which was given them, to build a factory, but they conſtructed a fort, which would ſoon have become formidable, if they could with facility have got their cannon into it. The preſence of the Mandarins at the unloading of their boats made the matter difficult; however, they reſolved to land them in caſks. One of theſe caſks burſt and diſcovered the deceit, and that very night their veſſels were burned, the factory (of which the ruins ſtill are to be ſeen) demoliſhed, and all commerce with the Dutch prohibited: and it was only by dint of preſents and intreaties that ſome years after this event they obtained leave to eſtabliſh themſelves.

When other European nations, after the example of the Portugueſe, attempted a trade to China,

China, the Chineſe, conſcious of their own weakneſs, ſaw the neceſſity of eſtabliſhing ſome order which ſhould keep theſe ſtrangers, ſo eager after their productions, within proper bounds. Without ſuch an arrangement, a handful of men could have deſtroyed their ſhips, burnt their cities, and reduced them to want, by preventing the conveyance of thoſe neceſſaries which at great expence they carry to Canton.

All veſſels that go to China are obliged to anchor at Maçao, and wait for the pilot, who is to conduct them up the river. The pilot brings with him their Chop * or paſſport, and having conſulted and worſhipped his Pouſſa †, weighs anchor and enters the river. After having ſailed fifteen leagues, the river is called the Tiger, a name given to it from an imagination that a reſemblance is to be ſeen be-

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* A paſs-port, in which is inſerted, that the Barbarians (Europeans) are permitted to be ſubjected to the laws of the empire, and to trade.

† This is their God, under the name of Ninifo, whom they always repreſent with a large belly.

tween

tween the mouth of that animal, and the form of an iſland at the mouth of the river. A fort on each ſide defends the entrance, where a cuſtom houſe officer appears, attended by two or three ſoldiers, who remain on board, at the expence of the veſſel, till ſhe anchors at Wampo. The oppoſite ſhores of the river, fertilized by a thouſand ſtreams, are ſowed with rice. Some ſcattered houſes, which ſeem to have been forced by convulſion from the burnt mountains, form a pictureſque appearance; but at the ſame time we muſt feel a concern, to perceive a diſtrict ſo proper for cultivation covered with tombs, which ſeparately take up a large ſpace of ground. Seven leagues from the mouth of the Tiger is ſeen the Lion's Tower, at which place ſhips of burthen are obliged to wait for high water, on account of a bar where there is only ſeventeen feet of water. At this place the Chineſe have a battery, with ſome cannon, but in wretched order.

On arriving at Wampo, two cuſtom-houſe boats, or pataches, come and moor themſelves

ſelves along each ſide of the ſhips, in ſuch a manner that nothing can be received on board, or go on ſhore, without their examination. If you proceed to Canton, a paſſport is obliged to be taken from the cuſtom-houſe officer, examined by four other cuſtom-houſes, where you are ſearched with as much regularity as at the firſt. The captain's pinnaces are the only veſſels for ſmuggling, as they have a right of hoiſting their colours; ſo that after being ſearched at Canton, and furniſhed with a paſſport, they paſs the other cuſtom-houſes without ſtopping. When the paſſport is granted, they ſend for the chief of the cuſtom-houſe, and bargain with him for what they intend to ſmuggle: the whole is publickly ſhipped, and under cover of the flag and the night they reach their deſtination without the leaſt impediment.

No merchandize can be ſhipped, or unloaded, till the veſſel has been meaſured; which operation is performed with great pomp. The Opeou *

* The office of Opeou is ſimilar to that of intendant of the province.

meaſures

measures it himself; the evening before the ceremony he is announced by the Fiador * and Comprador †. The tomtoms in the morning proclaim the moment of his departure from Canton, which is heard by all the custom-houses. He embarks with great state in a covered galley, and commonly carries with him three or four Haniſtes ‡; ſeveral boats with muſicians, and all his houſehold, attend him; as ſoon as his galley is in ſight, an officer is ſent to compliment him, and the veſſel ſalutes him with eleven guns. The moment he is on board, his guards range themſelves in

* The Fiador's office is to furniſh the cargoes; he anſwers for the nation with which he does buſineſs, and if any European fails, juſtice lays hold of the Fiador.

† The Comprador commonly furniſhes every thing that is wanted for the ſhip, except what the cargo is to conſiſt of. Each nation have their Comprador; he ſupplies the table, and has ſeveral clerks under him, who take care to provide the ſhips.

‡ The Haniſtes are an aſſociation of ſeven rich merchants; they have the excluſive privilege of the commerce of Canton, and ſell to others the permiſſion of trading whole ſale or retail. They have divided Canton into as many parts as there are members of the aſſociation, and each is anſwerable for payment of the fees of the merchants in his diſtrict.

two

lines, crying *Hu!*—this kind of noiſe, which annouces the Opeou, means they ſhould put themſelves in order. They meaſure the veſſel under the deck, from the mizzen to the foremaſt, and take its breadth from the main beam of the mid-ſhips. After this meaſurement, the duties to be paid are ſettled, which, if the veſſel is large, commonly amount to four thouſand or four thouſand five hundred piaſters.

When the meaſuring is completed, the Opeou is conducted into the council-chamber, where an elegant collation is provided, which becomes the prey of the ſervants and of the guards the moment he riſes from table. At this time they take the opportunity of ſhowing him the trinkets and curioſities which are for ſale. The Haniſtes are obliged to purchaſe at any price, and to preſent him with all that ſeems to pleaſe him: theſe expeditions ſometimes coſt them fifty thouſand piaſters. When the Opeou takes leave, he preſents the captain with a pair of bullocks, two ſacks of flour, and four large bottles of Samſou *; and when he

* A bad liquor, extracted from rice, which the Chineſe call Mandarin wine.

is out of the ſhip, he is again ſaluted with eleven guns.

The cargo of the ſhips is put in large boats, from ten to fifteen tons. The Fiador ſends a liſt of the contents to the Opeou, by whom it is examined, and tranſmitted to the cuſtom-houſe officer he appoints to put the chap on all the goods that are on board. This officer repairs next morning to the merchant's houſe, with a number of clerks; and as the merchant commonly pays the duty of all that he ſells, the contents of each bale or caſe is marked on the outſide by the officer. If the merchant is well known, they only examine if the caſes have been opened, in order to charge the goods that have been reported, and then ſtamp each package with a chap. After this ceremony they are ſhipped. If the officer chuſes he may open all the caſes, to ſee if they really contain the contents marked on the outſide; but it often happens that he does not open any. The invoice of the cargo is then delivered to the patron of the boat, who muſt have it inſpected at the four cuſtom-houſes which he paſſes in his way

way to Wampou, who, though they have the power of opening the packages, have never been known to exert it; but are ſatisfied to ſee if the number is right, and the chap upon all of them. When the boat comes alongſide the ſhip, ſeveral cuſtom-houſe officers aſſiſt to unlade her.

Canton is ſituated on the river Tiger *, thirty leagues from the ſea-coaſt, and three leagues from Wampou. The canals, diſperſed in all parts, form thouſands of iſlands, and ſmall iſlands, which reach as far as the ſea. The tide flows as high as Canton, ſo that they are obliged to ſend boats for water, two leagues above the city, at low water. The beauty and ſituation of the port of Canton, eſteemed the beſt in China, has made it the ſtaple of all the Chineſe veſſels which go to Hainam, Japan, Formoſa, Cochinchina, Manilla, Malacca, and Batavia. The merchants from all the provinces of this vaſt empire, reſort to Canton, on account of the Europeans, becauſe they are the only people

* This river is alſo known by the name of the yellow river.

that bring money; other nations trade by barter; for which reaſon, as ſoon as the Europeans are gone, the merchants alſo depart; thoſe who do not return to the provinces, ſettle themſelves in a Tartarian town, ſeparated from Canton only by an indifferent wall.

The province is governed by a viceroy, called Somptok, who can perform no act without the conſent of his council, which is compoſed of two Mandarins, appointed by the Emperor; but after their conſent is given, his power in the execution is abſolute.

Canton is very extenſive, but badly built; the ſtreets are ſtraight and inconvenient, but not in a direct line, as has been aſſerted. Such regularity would ſhock both the genius and ſuperſtition of the Chineſe. The only ſtreets which are in a ſtraight line, are the merchants' ſtreet, called, by the Europeans, China-ſtreet; and that of the capmakers. The Chineſe keep open ſhop all day in theſe ſtreets; but take care not to lodge their families in them, becauſe as they are not built according to their idea, they would eſteem a habitation in ſuch a place as the origin of misfortune.

The

The other ſtreets form a kind of Moſaic work, more or leſs conſiderable, becauſe a Chineſe, to be luckier than his neighbour, thruſts his houſe ſometimes a foot, and often two or three feet, before the others; which makes a diſguſting irregularity. Inſtead of thoſe gilded columns, deſcribed by father Le Comte, we perceive only two indifferent unhewn pilaſters, painted brown, deſtined to ſupport a ſmall ſhed, which gives ſhade to the ſhop: at the top of the door is a large black ſign, where the name and trade of the ſhopkeeper is written in yellow or gold letters. The city is divided into ſeveral quarters, ſeparated from each other by indifferent barriers, which are always ſhut at nine or ten o'clock at night, when all communication is prohibited; and it is neceſſary, after that time, to be well known, to get them opened. If an European wants to go out of the city in the day time, a ſoldier accompanies him; who ſerves alſo as a ſpy: he, however, protects him from the hooting of the populace, eſpecially the children; for which, on his return, he receives a preſent.

The

The houſes are compoſed of five or ſix ſheds, placed one behind the other, and divided by court-yards, whoſe entrance is commonly through a round door. They have only one floor. The women have particular apartments, and each houſe occupies ſuch a conſiderable ſpace, that a Chineſe city, as large as Paris, would not contain more than a hundred thouſand ſouls. I have aſcertained, with many Chineſe, the number of people in Canton, the Tartarian city, and thoſe who live in boats, which father Le Comte calculates to be fifteen hundred thouſand inhabitants, and father Du Halde, a million; but even in the time of the fair, I could never make the amount more than ſeventy-five thouſand; but this does not prevent (after Surat) Canton's being one of the moſt conſiderable and moſt commercial cities in Aſia. The Chineſe have aſſured me, that all the other cities of China are built like Canton; in which caſe, a city, to contain as many inhabitants as Paris, muſt at leaſt be fifty leagues in circumference; which does not at all agree with the account of the miſ-

ſionaries,

ſionaries, when they aſſure us that Pekin, which is only ſix leagues round, contains many millions of inhabitants.

The beſt diſtricts are made uſe of for burying-grounds, and we are now not ignorant that the interior part of China is neither peopled or cultivated: that the Chineſe have flocked to the banks of the rivers, and other places favourable for commerce, and that the reſt of the country, covered with immenſe foreſts, is inhabited only by wild beaſts, or by ſome independant men, who have dug caverns under the earth, where they live upon roots alone. Some few aſſemble to plunder the ſkirts of the villages, which proves that the population of China is not near ſo conſiderable as they would make us believe.

The European factories called Hams, are built on a magnificent quay, and at the expence of the Europeans; they are really beautiful: the Engliſh and French edifices, however, have the ſuperiority. On paying a conſiderable ſum, they were permitted to build the front according to their own mode, provided the inſide was after the Chineſe fa-

ſhion

ſhion, which it actually is. Each nation has their colours flying before their factories, not as a mark of conſideration, but merely to diſtinguiſh them from each other.

We are in a miſtake to credit that the European veſſels formerly anchored under the walls of Canton, and that our diſſolute manners, and the liberty we took with their women, was the reaſon of confining us to Wampou: the conſtruction of our veſſels always prevented their going ſo high up; even the Chineſe Sommes, when they are the leaſt too large, notwithſtanding they are flat-bottomed, cannot go ſo far. It is fortunate for the Chineſe that our ſhips anchor at ſuch a diſtance from the city, as the expence of the voyage keeps many people at Wampou, who would otherwiſe go daily to Canton.

They are alarmed at the great number of Europeans: on the leaſt diſpute, the young ſea-officers, who do not care much for the intereſt of their owners, would prevail upon numbers to ſupport the honour of the nation, and the Chineſe commerce would long ſince have ceaſed to exiſt. If we deſert them, what

what miſery would befal the ſouthern provinces!—what would become of the manufactures of Pekin, Nankeen, and Gaza? of the immenſe fields of tea?—There is a great difference in cultivating for home conſumption, or for foreigners, who purchaſe what cannot be otherwiſe conſumed. If the province of Guienne cultivated vines for her own uſe, or even for French conſumption, half the province would remain uncultivated.

It has been for a long time a diſpute, whether the Chineſe commerce was advantageous to the five European nations who carried bullion there. It is certain that all commerce, where gold and ſilver are exchanged for merchandize, is burthenſome to the ſtate; if the commerce was dropped, the ladies would not wear leſs gauze, and blond lace; our manufactures of porcelain and earthen-ware would be carried on with more ſpirit, and our aromatic plants would ſupply the place of tea; we have even ſeen the Chineſe prefer ſage to that herb.

During the time of peace, the commerce of the Europeans to China may amount to

twenty-four or twenty-ſix millions of livres. The French ſend two ſhips, which carry from two to three million of livres; the Engliſh Eaſt India company four, ſix, and ſometimes eight ſhips, without reckoning fifteen to twenty veſſels from the coaſt. The Eaſt India company carry four millions in bullion, and three in cloth. The Engliſh merchants of Bengal, Madras, Surat, Bombay and Cambay, carry two millions in bullion, and two millions in cotton, calin, opium and rattans. The Dutch ſend every year four ſhips, with four millions in ſpecie, and two millions in the produce of their colonies. The Swedes, as well as the Danes, ſend only two ſhips, each of which carries two millions; the king of Pruſſia formerly ſent one ſhip, but his colours have for a long time ceaſed to fly in China. The Spaniards of Manilla, and ſome Portugueſe from Goa, go alſo to China; but they only purchaſe the refuſe of other nations: their commerce is trifling, and does not amount to more than a million.

The European nations import from China, teas commonly known by the names of Bohea, Green and Souchong; they are all from the

ſame

ſame plant; the difference conſiſts in the preparation; I have, however, found ſix different kinds, but it is one ſort only which is cultivated throughout the empire, and that is ſuperior to all the others, and has a fine perfume, if care is taken to gather the tops of the ſhrub before it is in flower. The properties of tea are yet diſputed; in general the tea of the ſouthern provinces has the preference; but the knowledge of teas requires a long practice to diſtinguiſh them; the cargoes are almoſt all in Bohea.

From China are alſo brought China-ware, raw ſilk, rhubarb, camphire, borax, rattans, (which the trading veſſels carry there from Malacca,) gum-lacks, nankeens, Pekins, and other ſilk manufactures. Formerly, gold was brought, on which there was a profit of 25 per cent: even at this day, 18 and 20 per cent. is gained on all gold brought from India.

The different revolutions and wars with our neighbours have given a preference to this precious metal, as the eaſieſt way of ſending property home.

If the Chineſe are oppreſſed by their ſuperiors, the Europeans are not leſs ſo by the Chineſe; they have never yet found the method of obtaining juſtice: the admiſſion to the Tartarian city, where the Opeou as well as the Viceroy reſides, being prohibited, they cannot prefer a complaint but through the mediation of the Fiador, which he only reports according as he is intereſted. The Engliſh, deſpotic maſters of India, want to be deſpotic alſo in China; and every year are very vociferous; but it always ends in paying conſiderable ſums for the leaſt indiſcretion. If the beſt founded complaints do not even reach the chief of Canton, how can they make their way to the throne? ſince the Europeans have traded to China there is but one example. The Engliſh, for a long time harraſſed to a greater degree than any other nation, whether from their liberality, or from the fear they might become too powerful, ſecretly diſpatched a boat with Counſellor Ouilt, who lived in China from his infancy, and ſpoke the language like a native; his inſtructions were to demand juſtice of the Emperor, and to preſent him a petition from the coun-

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cil. The buſineſs was tranſacted with ſuch ſecrecy that it never tranſpired till they approached Pekin. Their complaint reached the throne; four commiſſioners were appointed, who came in great ſtate, to examine if there was any foundation for their petition; when, being gained over by conſiderable ſums, they all agreed that the complaints were unjuſt. The veſſel was ſeized, the ſhip's crew diſappeared, and Ouilt was interrogated, to find out the author of the petition. His interpreter, as well as the writer of the petition, were beheaded, and he was condemned to the ſame fate; but as they eſteemed him a barbarian, who was ignorant of the laws, his puniſhment was remitted to fifty laſhes, three years impriſonment at Macao; at the expiration of that term to be ignominiouſly baniſhed the empire. Notwithſtanding this event, the Engliſh have always continued their commerce to China.

This order, or rather this ſevere puniſhment, cauſed the Chineſe to be held in admiration, and the rigour with which Europeans were treated was eſteemed a wiſe policy: but what

what is this boaſted and ſage adminiſtration? A ſtranger is ſubjected to the laws of the country, and, by a whimſical ſingularity, he is not permitted to uſe them for his aſſiſtance; the Chineſe themſelves have not that liberty. To their debtors they can only ſend leprous people, whom they dare not drive out. If they go to law, they ruin themſelves to enrich the agents of juſtice: the Mandarin is ſupported by the ſpoils of thoſe ſubjected to him. The agents of juſtice live at the expence of the people, and the people are miſerable.

A Mandarin, in paſſing through a town, ſeizes and whips to death whom he pleaſes, without any perſon daring to ſtir in the unfortunate man's defence. One hundred executioners are his dreadful forerunners, who announce him by a kind of howling. If any perſon neglects to range themſelves againſt the wall, he periſhes by ſtrokes from the links of chains or bamboos.

And yet the Mandarin himſelf is not exempt from puniſhment, as the Emperor baſtonades him on the ſlighteſt fault. This gradation

tion extends the ſlavery even to princes of the blood. As a mark of their ſubjection, the great Mandarins always carry with them the inſtrument of their puniſhment; which conſiſts of chains, and a cutlaſs ſhut up in a box, covered with painted linnen, and carried by two men, who precede them. At the command of the Emperor, they are obliged to cover themſelves with chains, and to appear in this ſtate as a proof of their obedience. If the tribunal of cenſors, which the Jeſuits call the council of wiſe men, and which they pretend has been eſtabliſhed from time immemorial, to direct, inſtruct, and teach the Emperor the art of governing;—if this tribunal dared to remonſtrate, as I have been well aſſured, each of the cenſors would be puniſhed with death.

The Emperor Ti-ſang, with his own hand ſtabbed eleven cenſors, and had them ſawed in two, for daring to diſcover to him the hatred of the people, which his cruelties had merited.

Notwithſtanding the aſſertion that the places of the Mandarins are given as the reward

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of merit, it is certainly true that they may be purchaſed: venal charges aſſuredly require ſome trial, but by the force of preſents, juſtice is blind on the examination. A rich merchant can purchaſe the office of Mandarin either for himſelf or his ſon; from that moment he is diſtinguiſhed by a gold button which he wears in his bonnet, and is exempt from the puniſhment the Mandarin, who travels, can inflict on whom he pleaſes. The places of Mandarins of war are more common; to which, however, there is no admiſſion without exhibiting certain proofs of ſtrength, conſiſting in cutting the branch of a tree with a ſabre of immenſe weight; to raiſe at arm's length very heavy things, and to run in the dirt with copper ſoaled ſhoes, that weigh thirty-pounds. When the government have knowledge of a rich merchant, they make him Mandarin of ſalt, to plunder him decently of his fortune. This office, ſo lucrative in other countries, is of ſome conſideration in China, but always ends in the ruin of the poſſeſſor. A very avaricious Chineſe being nominated Mandarin of ſalt, in the year 1772, choſe to

finiſh his days ſooner than to take the office upon him; he ſhut himſelf up in an urn, and died the fourth day.

The ordinances iſſued by government are always publickly poſted up, and are no longer in force than they reſiſt the inclemencies of the weather. When the notice poſted up is decayed, the ordinance is no longer regarded, and the neglect goes unpuniſhed. When a crime is committed, or any act againſt the good order of ſociety, government is ignorant of it: the chief Mandarin, being informed of the affair, immediately repairs to the place, and puniſhes the guilty; but the baſtonade may be avoided by paying.

Let us then no longer boaſt of their gentle manners, or wiſe government, when the privilege of committing crimes is purchaſed; and where the people groan under the yoke of oppreſſion and miſery! Can ſuch conduct juſtify the pompous eulogies of our inventors of narrations? It is true, that in diſguiſing real facts, they have very freely attributed horrible cuſtoms to the Chineſe; and have maintained that a Chineſe can murder

his wife and daughters, without fear of puniſhment from the laws. But if ſuch crimes have been committed by ſome unfortunate wretches, a nation is not to be ſtigmatized on that account. The ſame ſtain might be ſtamped on all nations, if we confined ourſelves to collecting the crimes committed by particular perſons.

Neither are the Chineſe to be accuſed of parricide, if in extreme indigence they expoſe their children, or ſell them, to aſcertain their ſubſiſtence, when themſelves are no longer in a ſituation to procure it. The Indians eſteem the want of children as a puniſhment from God: religion orders population, and that to be happy they ſhould cheriſh their offspring; and yet, in times of famine, the moſt affectionate parents are ſeen offering their children for a meaſure of rice. If the Chineſe were to viſit our hoſpitals, filled with the unfortunate victims of love and ſhame, whom the authors of their exiſtence diſown, might they not in their turn accuſe us of parricide? It is alſo without foundation that they are reproached with drowning them. All thoſe who

who are ſeen paſſing alongſide the veſſels, with an empty gourd bottle tied to their backs, appear to me the children of boatmen, who have tumbled overboard by careleſſneſs, and whom their parents cannot aſſiſt. It ſeems probable that this gourd bottle is tied on to keep them above water, in caſe of ſuch an accident; a precaution which never would be taken if they wanted to get rid of them.

The Emperor's authority is unlimited: he is not to be ſpoken to, but in a proſtrate poſture, and when he addreſſes himſelf to any lords of his court, they muſt bend their knee in receiving his orders. All thoſe about him equally bear their part in this extravagant reſpect which is laviſhed on him. A Mandarin would commit an eſſential fault, if he was to paſs the door of his palace either on horſeback or in a carriage; and when the Emperor goes out, all the Chineſe are ordered to ſhut themſelves up in their houſes. Whoever is found in his way cannot avoid death, but by turning his back, or flinging himſelf on the ground with his face downwards. For this reaſon no Chineſe houſe has windows to the

ſtreet; and all ſhops are carefully ſhut where the Emperor is to paſs. He is preceded by two thouſand guards, who carry ſuſees, tom-toms, and all the weapons of juſtice. Such is this gracious prince, whom the Jeſuits have painted as ſeeking the happineſs and friendſhip of his ſubjects.

Although the Tartarian uſurper has adopted the Chineſe laws, that is no reaſon for believing them to be good. It is for the intereſt and policy of the conqueror, not to reform that with which the people he has conquered are pleaſed, eſpecially when all things are for his advantage.

Arts and ſciences can never make a progreſs in China; the government will always find ſome obſtacle; becauſe if the people become enlightened, the form of government muſt neceſſarily undergo a change; ſo that people of the greateſt erudition hardly begin to know how to read and write at the end of their lives. Their ſcience, and ability, conſiſts in knowing obſtacles already overcome; and the appearance of tranquility in the government is becauſe it rules over a cowardly race.

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This nation, although very ancient, does not endeavour to correct its abuſes. The men are without genius or activity of imagination; every thing is done mechanically, or by cuſtom. Travellers agree well enough on this head; and if their works are diveſted of enthuſiaſm, the induſtry of the Chineſe will be found to conſiſt in trifles. The wealthy Chineſe is no huſbandman, and all that has been related upon this ſubject is falſe: he paſſes half his life in learning the numberleſs characters of his language, and the other half in his ſeraglio. They are even ignorant, in China, of the method of tranſplanting, cutting, and grafting trees: their gardens admit of no compariſon with ours, neither are any fruit trees to be ſeen in them but what nature has planted. The plants of the four quarters of the globe, which are to be met with in European gardens, are here unknown. An artificial rock, a ſmall bridge, a belvedere, and ſome labyrinths, are all the ornaments. Their boaſted agriculture is reduced merely to planting of rice, which ſome unfortunate beings, up to their knees in water, put into holes on the banks of the river.

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There is not a ſingle artiſt, in painting, to be found in China; neither have they compoſition or deſign in their works. It is certain, that they diſpoſe their colours on glaſs very agreeably; but the glaring and unmixed colours which they place by the ſide of each other, cannot be called painting, but by the ignorant. Their pictures, badly deſigned, have no merit but the colouring. After having traced the outline, they do not draw them, but they work at each part ſeparately, and finiſh them without any thought of the effect. Incapable of compoſition, they take off the outline of all they paint; and as the perſon who paints the head and arms, does not underſtand the drapery, the picture paſſes into a ſecond hand, and then into a third, who takes charge of the ground: further, they have not the leaſt idea of perſpective. The ground is as brilliant in colour as the figures; and the diſtant proſpects are placed in the clouds. As to ſculpture, they have ſcarcely any knowledge of it; nor have they ſtatues in marble or ſtone. And it is in their pagodas alone, that we ſee large wooden figures, or paſte-

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board painted. They are all gigantic, deformed, and without proportion. The whole figure is kept together by two pieces of wood, which correſpond from the head to the foot, and keeps the figure upright on the pedeſtal: they are alſo deficient of gracefulneſs. Their toys are well known; which are now ſpread over all Europe. They alſo model the portraits, but by the manner in which they work, it is a chance if they take a likeneſs. The artiſt firſt forms the head from his imagination, while his apprentice works ſeparately on the body. He then endeavours to make the features like the original, and when the head is finiſhed, it is put on the body, by means of a piece of wood, which goes through, and unites them. Then a workman paſtes ſeveral layers of fine paper, and gives the work to a third, who alternately poliſhes it with layers of white and red.

Neither are geometry or architecture in a better ſtate of cultivation. There are no architects. Temples, which in all other countries inſpire reſpect by their magnificence, in China have nothing majeſtic: they are, however,

ever, embelliſhed on the outſide; the columns which form the principal ornament are of wood, and of the ſame thickneſs in all parts: they are placed very near to each other, which gives the pagodas the air of a market more than of a temple. They are only known by ſome coloſſal paſteboard figures, which adorn the door; there is always a court in the center, where there is a hearth, on which ſandal wood and gilt paper are burnt: at the farther end is an altar, in which a large paunch-gutted idol is placed. Wax tapers are burnt in the ſame manner as with us; and during divine ſervice the people remain proſtrate.

The Jeſuits have deſcribed the Chineſe as great aſtronomers; but how could they calculate an eclipſe? They count only with balls threaded, as was formerly the Ruſſian practice, and cannot admit of odd fractions. Have they invented any inſtrument fit for obſerving the ſtars? If they have any taſte for aſtronomy, it is in conſequence of their indolence and ſuperſtition; and the Jeſuits were much leſs conſidered as aſtronomers than aſtrologers; ſince father du Halde, the apologiſt of

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the Chineſe, aſſure us that they were only tolerated in favour of the almanacs they compoſed, and which never failed of being filled with aſtrological predictions, adapted to the taſte of the great men and of the nation.

When the Jeſuits and the other miſſionaries diſputed to aſcertain if the word Tien ſignified Heaven or God, the Chineſe conſidering theſe ſtrangers as a turbulent race, fit to raiſe factions, and fearing they might gain partiſans, expelled them, and ſent them to Macao, where they were to have been embarked; but a lucky circumſtance re-called them to Pekin. Some little time after their exile, a learned aſtronomer of the firſt claſs foretold an eclipſe; his calculations were examined by the mathematical tribunal, who believed they were right; but the eclipſe happening a day later than had been foretold, the Emperor beheaded the aſtronomer; and this prince perceiving the ignorance of his people, re-called the Jeſuits, and kept them in a confined place, that they might not occaſion diſturbances in the empire. If the Chineſe were good aſtro-

nomers, if for ſo long time aſtronomy had been known to them, and they had even made improvements, would they have humbled themſelves ſo far, as to have recourſe to foreign nations for inſtruction? Would not their pride have been hurt to want ſuch aſſiſtance? As ſince the extinction of the Jeſuits few learned miſſionaries go to China, the emperor ſent to Canton in the year 1778, to require artiſt sfrom all the different nations, and particularly aſtronomers, aſſuring them they ſhould enjoy all manner of privileges at the court of Pekin, and be treated as Mandarins.

Does not their opinion on the planets, which they ſuppoſe of equal height with the ſtars, prove their ignorance in reſpect to aſtronomy, as well as the ſingular dread they feel on the approach of eclipſes? When they are declared, notice is paſted up, three days before they are to happen, enjoining all the Chineſe to pray the Pouſſa, that the Amme-Pava, which means a toad with three feet, may not ſwallow the ſun.

They are not better verſed in geography. The earth, according to their idea, is of a ſquare form

form, and their empire is placed in the centre. Their knowledge of navigation is equal to that of the preceding ſciences; but in which, however, they imagine themſelves to be perfect. They attribute the ebbing and flowing of the ſea to a large fiſh, who lives at the bottom. In ſtorms, when danger requires the quickeſt manœuvres, they addreſs their prayers to the compaſs, and periſh with the object of their adoration.

Their veſſels, or ſommes, are enormous machines. There are ſome which carry even a thouſand tons The two extremities are raiſed extremely high, and preſent a large ſurface to the wind; more than half of them are loſt, for when once they get on one ſide, they cannot right again. Their anchors are of wood, their ſails of mats, and their cables of rattans.

They are ignorant of the inſtruments with which we take an obſervation. Thoſe who go to Japan, or the Philippines, are directed by the ſtars, as the rudeſt ſavage would be: and thoſe who go to Batavia, Malacca or Quida, never quit ſight of land. Such is their knowledge of navigation!—yet they formerly

traded to India, and went to the coaſt of Coromandel, and even to the fartheſt part of the Bay of Bengal. There are yet to be ſeen the ruins of a Chineſe tower, at Negapatnam, but there is no truth that they ever undertook to ſend a ſquadron of ſix hundred veſſels to Europe, as ſeveral Jeſuits have aſſerted, and that theſe pretended veſſels, in doubling the Cape, were diſperſed by a ſtorm, in which they periſhed, or were caſt away. If this anecdote was true, there would be more Chineſe in this part of the African coaſt; the ſmall number that are there, are natives of Batavia, or deſcendants of thoſe who were ſettled on the ſpot.

The preſervation of their ancient cuſtoms has probably been of great advantage to this empire. If the Chineſe had been good navigators, they would have diſcovered countries which were totally unknown to them, and frequent emigrations would have been the conſequence. This the government appears to have foreſeen, ſince they made laws to prohibit travelling into foreign countries, and declared thoſe who leave the kingdom to be infamous.

infamous. The Chineſe, ſettled at the Philippines, Malacca, and Batavia, are deſcendants of the Chineſe who quitted their country, when conquered by the Tartars, becauſe they would not ſubmit to have their hair cut.

Their muſic is in an equal ſtate with that of the Indians. The perſon who plays loudeſt is the beſt muſician. They never could attain to making a watch or a clock; though they have aſſiduouſly endeavoured; and the clumſieſt of our performances of this nature excite their admiration. The beauty of their varniſh they owe to nature. Their ſilk manufactures, which are admired in Europe, becauſe they are brought from far, and which are very cheap in the country, will not bear a compariſon with our manufactures at Lyons. The looms which they uſe are not near ſo ſimple as ours; and they even are indebted for them to the inſtructions of the Jeſuits. Is their porcelain ſuperior to that of Seve and Saxony?

The belles-lettres are yet in their infancy, notwithſtanding the great number of learned men

men. Their Encyclopedia is a proof how much they are inferior, in this kind of learning, to the European nations; and even to the Indians. This book treats particularly of the manner we ſhould learn the fortunate and unlucky days; which ſide of the room the bed ſhould be placed; at which hour we ſhould eat, go out, have the houſe cleaned, &c. &c. The Chineſe will never acquire great knowledge, as it is impoſſible a nation can ever be well informed, where the life of man is not ſufficient to learn the language.

Confucius, that great legiſlator, whom they extol as ſupernatural, has written ſome books of morality, adapted to the genius of the nation, as they only contain a collection of obſcure matter, viſions and ſentences, and old ſtories, mingled with a little philoſophy. All the manuſcripts which the miſſionaries have ſent us, as tranſlations of theſe works, were their own compoſitions.

Confucius eſtabliſhed a ſect, which is compoſed of all the learned and ſelf-created wiſe men:

men: he is eſteemed as the greateſt philoſopher China ever produced. His works, though filled with abſurdities, are worſhipped; and whenever a private perſon opens a public ſchool, he dedicates it to Confucius.

Confucius and his deſcendants have compoſed thouſands of ſentences, which have been adapted to events, as we have interpreted thoſe of Noſtradamus and the wandering Jew. At this time no perſon believes ſuch tales in France, except old women and children; but in China all their operations are governed by them.

The Chineſe undertake nothing without having firſt conſulted the characters * of Confucius, and burned a ſandal taper, and alſo a piece of gilt paper before his image: ſome conſult the tortoiſe, or the Bean †. Theſe three operations are eſteemed

* They are only ſlit bamboos, on which are engraved the characters taught by Confucius, in his chapter of auguries; they draw out ſeveral, and their characters ſhould correſpond with each other.

† The Bean is a kind of thing broke in halves, which the Chineſe fling up, to ſee if the two pieces of which it is compoſed will fall on the ſame ſides.

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as very eſſential, and influence three-fourths of the Chineſe. They paſs the whole day in the utmoſt uneaſineſs, if the oracle is unfavourable.

The ſuperſtition for the number nine is exceſſive; it actuates all their operations. The head * is beat nine times on accoſting a Mandarin, who alſo uſes the ſame ceremony when he approaches the Emperor. All their towers have nine ſtories. Theſe towers were built that they might be informed, at the capital, of what happened in the fartheſt limits of the empire, which was done by means of ſignals; there was a tower every three leagues; but as they are at this time in a ruinous ſtate, they are only uſed for guard-houſes.

The Mandarins are divided into nine claſſes: they puniſh the relations of a criminal to the ninth degree, and his family is diſhonoured to the ninth generation.

The childiſh ceremonies which they obſerve in the ſalutations, viſits and feſtivals, are

* Beat the head; that is, bowing it nine times to the ground in proſtrating themſelves.

ſo many laws from which they cannot be exempted; a Chineſe would not receive his beſt friend if he himſelf had not his boots on. The common ſalutation from perſons of equal rank conſiſts in joining the hands ſhut before the breaſt; they then move them ſeveral times, bending the head a little, and pronouncing *ſin! ſin!* but to a perſon where reſpect is due, they make a profound reverence in joining their hands, which they raiſe, and then let fall to the ground.

They have as many wives as their fortune will admit. Laws ſo repugnant to nature muſt influence the manners, and be prejudicial to population: they are extremely jealous of their women, whom they confine; even their brother is not permitted to ſee them. In the ſtreets we only ſee the wives of poor people, to whom indigence prohibits poligamy, and whoſe feet have not been contracted; as in their infancy they put copper ſhoes on the female's feet, to prevent their growth. The circulation once ſtopped, the legs dry up, and

can no longer ſupport the body, for which reaſon the women all waddle like geeſe; this cuſtom, which in its principle was a political work, is become the effect of ſelf love; and they maim themſelves in this manner to inſinuate that they live a life of idleneſs, and have no need of working: for the ſame reaſon the Chineſe women let their nails grow, which they never cut.

Their houſes are not richly furniſhed; ſome arm-chairs, ſtools, and tables, on which antique vaſes are placed, form the principal ornaments. But what is of the moſt value, is the figure of the deity, which they place above a ſmall chapel, before which the daily prayers and ceremonies are performed.

The Chineſe habit is a kind of ſilk ſhirt, of different colours, which buttons before; they ſometimes wear eight, one over the other, and in cold weather add a kind of mantle of cloth. Under theſe they wear large drawers, and ſattin boots, ſometimes pinked, whoſe ſoals are of paper, rather

more than an inch thick. They ſhave their hair, leaving only a tuft on the back of the head, which forms a treſs, called Peneſe; fathers of families are alone permitted to wear muſtachios, which they carefully preſerve, rubbing them with their hands, to make them ſmooth. The nail of the little finger is never cut, except by mechanics, whoſe buſineſs prevents their wearing this piece of pride. The women's dreſs is nearly the ſame as that of the men; the cuſtom of thoſe who are married, in the province of Canton, conſiſts in gathering all the hair in the middle of the head, to make a kind of knot, adorned with flowers, and faſtened with golden pins.

The young women cut the hair all round their forehead, two inches from the root, and wear it flat; but theſe faſhions are not general, and vary according to the provinces.

The Mandarins are diſtinguiſhed by a gold, pearl, or coral button, which they wear in their bonnet, according to their degree. The difference of rank is known by the quantity

of pearls with which the girdle is loaded. The Mandarins of the firſt claſs wear on their breaſt and back a ſquare piece of ſtuff, glittering with gold and ſilver, and on which the inſignia of their dignity is embroidered; they are known by this mark, as well as by the number of guards who precede them, carrying ſtreamers, umbrellas, large whips, and dragging along chains and bamboos. By this retinue they impoſe upon the people, who tremble at ſuch a numerous and formidable train. The Mandarins who travel by water, have gallies, or rather floating houſes, called Champans; they are very commodious, and divided below into ſeveral apartments. Muſicians commonly attend them, and a retinue becoming their rank. Their degree is known by the ſtreamers and pikes, placed like trophies on the deck of the galley.

The Chineſe are perpetually tormented with the idea of death, which follows them even in their recreations: but the idea appears leſs dreadful to them, if they can purchaſe a coffin,

coffin, and place their tomb on the brow of a hill, in a pleaſant ſituation. They laviſh immenſe ſums for their funerals, which ſometimes are performed ſix months after their death, and with a magnificence unequalled. Men are hired, whom they dreſs in white, as mourners, and who follow the proceſſion weeping. For many days, one after another, the deceaſed is carried on the river, to the ſound of many inſtruments. The boat in which he is, and thoſe who accompany it, are illuminated in a manner, that the different coloured fires form pictures, to the very top of the maſts. If the tomb is far diſtant from the place where the Chineſe died, he is carried there in great pomp; and they pitch tents from place to place, where the body may reſt. His relations and friends carry him preſents and victuals, and when he is in his laſt aſylum, they continue every day to carry him food.

White being the colour of mourning in China, and black the colour of joy, the Europeans, to conform to their cuſtoms, almoſt always wear a black ſattin waiſtcoat.

There

There are three principal ſects eminent in this empire; that of the learned men, who follow the doctrine of Confucius; that of Lao-kium; and that of Foe, which is the moſt ancient and moſt conſiderable: the tenets of this latter ſect are the ſame as thoſe of Vichenou, whoſe metempſychoſis is the foundation.

The prieſts of Foe are called Bonzes; their number is prodigious; more than a million are ſuppoſed to be in the empire who live on alms alone. Like the religious orders of all countries, they conceal great pride and avidity, under the appearance of ſelf-denial and modeſty. They are not deſpiſed, as we are led to believe; their chief enjoys the greateſt privileges: when he viſits the viceroy of the province, he does not ſalute him till the viceroy has firſt paid him that compliment, and ſeats himſelf without waiting to be ordered. When Foe preached the doctrine of the metempſychoſis, he did not fail of joining to the precept of loving animals, that of cheriſhing the monks, and beſtowing alms on them.

Although

Although the union of theſe two precepts is is not altogether unreaſonable, yet both one and the other are no leſs pernicious and abſurd.

The Bonzes ſhave the Peneſe, wear a grey robe, and do not marry: the ſuperiors have invented an ingenious ſtratagem, not only to prevent their being cheated by their ſubaltern brethren, but to gain themſelves a more conſiderable ſhare of the alms; they oblige the mendicants to carry a regiſter, where all thoſe who are charitable to the convent write down what they beſtow, and ſign it themſelves: an advantageous policy which obliges ſelf-love to become liberal.

The Chineſe are well made, neat, and ſkilful in ſports; but in a ſerious diſpute, all their little tricks vaniſh, fear and cowardice prevails, and forces them to ſeek their ſafety by flight. From their earlieſt youth, they practiſe lifting weights of an hundred and hundred and fifty pounds, till they can lift them above their heads, with a ſtretched arm. Seven or eight ſacks filled with earth, and hung

from

from the ceiling, are alſo champions againſt whom they exerciſe their valour. They place themſelves in the middle of theſe ſacks, put them in motion and endeavour to avoid their blows; they have a method of ſtiffening the muſcles, which they call making them hard; and when the wreſtle, they uſe them advantageouſly againſt their adverſary, becauſe they ſtiffen the part which is threatened with the blow, and the giver hurts himſelf much more than the perſon he ſtrikes.

But all this does not inſpire them with courage. They are bad warriors, and will be always conquered by the nation who may chuſe to attack them. They have no city which could hold out a ſiege of three days; all their forts are nearly round, and without elevation; the walls of no thickneſs, the embraſures unequal, forming only a ſingle hole, made in ſuch a ſort, that a cannon can be directed only to one point; and their artillery is fit for nothing but rejoicing days: their fuſes have matches, and when they uſe them they turn away their heads after having taken aim.

Lyſtching

Lyſtching put himſelf at the head of a company of banditti, in 1640, dethroned the Emperor, cauſed himſelf to be proclaimed in his place, and was ſoon maſter of the whole empire. Ouſankouei reſolved to revenge the Emperor, raiſed troops, and oppoſed the uſurper. The Tartars took advantage of theſe troubles; their general took poſſeſſion of the capital of China, and placed his nephew, Chun Tchi, on the throne.

Not long ſince, thirty thouſand Barmans deſtroyed an army of an hundred thouſand Chineſe; and in ſhort, all thoſe that go with any force againſt China, will get poſſeſſion of the empire.

The Chineſe are well ſkilled in traffick, but of that kind of commerce which does not require much genius. They have only one coin, of bad copper, called Cache, in the middle of which is a hole, which ſerves to ſtring it: they have another ideal coin, which they name the Taele; it is worth ten Maſs, or ſeven livres ten ſous of France. The Maſs is worth ten Condorins, the Condorin ten

Caches, and the Cache ten Hards. The Taele is the baſis of all their accounts.

The Chineſe are knaves, haughty, inſolent, and cowards. Ten Europeans, armed with a ſtick alone, would put a thouſand to flight; and if they do not grant us any liberty, it is from the knowledge of their own weakneſs. We have appeared too haſty in our commerce with them, of which they have not failed to take the advantage, and the honour of a nation is ſacrificed to the fear of going home without cargo or proviſions. Was it not degrading for the Engliſh to be forced to pay a ſailor, that he might receive the Chabouck inſtead of a captain of one of their ſhips, and that becauſe it was not in his power to prevent a Chineſe boat being burned? And is it not alſo degrading for the French nation, that a domeſtic of Mr. Rot, ſupercargo of the French Eaſt India Comany, ſhould have ſuffered three years impriſonment in the place of his maſter, and who was beſides obliged to pay four thouſand piaſtres, for having unfortunately

tunately killed a Chineſe, by accident, while he was hunting.

Covetouſneſs alone can make European nations bear ſuch injuries, and ſubmit to the will of a nation equally contemptible in character and ignorance.

END OF THE SECOND VOLUME.

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